

VOLUME 34—No. 5

MAY, 1928

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Conception of Spiritual Existence

WHEN the Rev. Thomas H. Gallaudet (himself a philosophical scientist) introduced the system of deaf-mute instruction into this country, he made a careful examination into the intelligence of all the deaf-mutes brought under his care, on the point of spiritual conceptions. His declaration was, that he never found a person who, prior to specific instruction, had any conception of the nature or existence of God. A single illustration of Mr. Gallaudet's experience in this line will suffice for the entire series of them. A young girl of sixteen years of age, or so, who proved to be of far more than ordinary intelligence and mental capacity, had been brought up in a New England Christian home. She had been accustomed to bow her head when grace was said at the daily meals, to kneel in family prayer, and to attend church regularly, from early childhood; yet she had no idea of God, no thought of spiritual existences whatsoever, until she was instructed in those things, in the line of her new education. A writer on this subject, who differed with Mr. Gallaudet in his conclusions from these facts, added: "This testimony is confirmed by that of all teachers of the deaf and dumb, and the fact must be admitted." Until some human being is found with a conception of spiritual existences, without his having received instruction on that point from those who went before him, the claim—in the face of such facts as these—that primitive man ever obtained his spiritual knowledge or his spiritual conceptions from within himself alone, or without an external revelation to him, is an unscientific assumption, in the investigation of the origin of religions in the world.—*The Blood Covenant.*

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consequent Faith in its Divine Authorship.

William Phillips Hall, President

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THE BIBLE CHAMPION

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People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

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Volume 34

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EDITORIAL

Promoting a Profitable Project

WHAT is the Object of the BIBLE CHAMPION? To Champion the Bible! Is there anything more IMPORTANT to be done today? Are you a Defender of the Faith? Then you Must Defend the Bible!

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J. C. Horton

*Long Beach,
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Heaven and the Copernican Theory



IT SEEMS that the Copernican theory of the Solar System is being questioned by some people today. They seem to take delight in setting it up against the teaching of the Bible. We cannot see that their position is well taken. The fact is, as it seems to us, the Bible does not pretend or intend to teach a definite view of astronomy, any more than to teach a particular theory of chemistry or physics or biology. Take the latter science. The Bible teaches that God created the first forms of life, and that distinct species are to breed true to type, but that is as far as it goes; it tells us nothing about the cell, the unit of life, with its marvelous composition and potentialities for mitotic division.

Evidently God meant that man, by his thinking, reasoning and scientific investigation, should make many discoveries for himself. The Bible says nothing about when the first wheel came into existence; but some time man must have made the discovery by his own wits that the revolution of a wheel on an axis was the easiest and quickest method of locomotion.

So in regard to astronomy. There are certain colloquial expressions in the Bible that seem to imply the geocentric view; but these are not to be looked upon as scientific descriptions of the phases of the earth's status and actions. Other expressions seem to point to the rotundity of the earth, and to treat the earth as a part of the universe, located only on its outskirts. For a good discussion of this subject see Lucas A. Reed's *Astronomy and the Bible*. In fact, the first verse of the Bible seems to indicate that the heavens are greater than the earth, for they are mentioned as the first objects of creation, while the earth is mentioned second.

Some modernistic writers are fond of saying that the Biblical idea of heaven is nullified by the Copernican theory. There is Dean Inge, a minister of the Established Church of Great Britain, whose chief hobby seems to be to rescind the Christian doctrines, has said that the science of astronomy has torn "into shreds the Christian map of the universe." He holds that the Christian doctrine of the ascension of Christ into heaven cannot be maintained in view of the new cosmography.

Another writer—we do not care to mention him—who seems to revel in picking the Christian system to pieces, has this to say: "... the entire Biblical story and nine-tenths of Christian history are based on a universe that

does not in the least resemble that in which we actually live." Later he adds: "Who nowadays fears a hell which is only a metaphor? How shall men strive for a heaven that is only a figure of speech?"

Now, we are convinced that this is all a mistake; that the Copernican theory tallies better with the Christian doctrine of heaven than did the long-rejected Ptolemaic theory. If the earth were the center of the universe, then this mundane sphere would itself be heaven. Then, too, it would be absurd for the Bible to speak about our Lord's ascending into heaven to the right hand of the Majesty on high. Why, the very idea that the throne of God is in the heavens proves, *prima facie*, that the center of the universe is not the earth, but some locality far above the earth. If we can visualize anything that is spiritual, it is that there must be a central place in the universe, or a transcendent place above the universe, from which God exercises His sovereign rule over the whole cosmos. Could any one ever get the idea from the Bible that, when our Lord ascended into heaven, He left the center of the universe, and went off into one of its suburban corners? No; the Copernican view agrees best with the teaching of Holy Writ.

In Job 26:14, after the patriarch had spoken of many of the phenomena of the earth and even of the heavens (see verses preceding), he exclaimed: "Lo, these are but the outskirts of His ways, and how small a whisper of Him do we hear!" This would seem to indicate that the phenomenal world even in Job's day was regarded as only a small part of the universe of God; that the earth is only a suburb of the vast cosmos. Oh, no! the doctrine of heaven is not converted into a mere metaphor by the discoveries of science. Much rather is the Biblical teaching corroborated thereby.

In the Copernican system is included the doctrine that the earth is a sphere and not a flat table land. With this view several significant statements of the Bible agree. Wisdom is personified and represented as speaking in Prov. 8:27: "When He established the heavens, I (wisdom) was there; when He set a circle upon the face of the deep."

Here are two points. If the earth is spherical, the expression, "He set a circle upon the face of the deep," has a clear meaning. If it does not refer to the spherical surface of the ocean, it has no definite meaning; indeed, has no sense whatever. Besides, the first sentence says, "When He established the heavens, I was

there," showing that God had established the heavens first, and then placed the circle on the face of the earth's oceans.

Isa. 40:22 is a significant passage: "It is He that sitteth above the circle of the earth." This seems to indicate that the earth has a globular form; also that the earth is not the center of the universe, for God sitteth *above* the circle of the earth.

Consider this wonderful statement in Job 22:12: "Is not God in the height of heaven? And behold the height of the stars, how high they are!" Here it is Eliphaz who is speaking; yet, though an uninspired man, he had the conception in that early day that God was high above the earth and that the stars were very high in the heavens. This would not agree with the geocentric view. In the 14th verse following, Eliphaz says of God, "And He walketh on the vault of heaven," showing again that God's dwelling place is not on this small mundane sphere.

A significant verse, which has often been used by Christian defenders, is Job 26:7, which is the language of Job himself: "He stretcheth out the north over empty space, and hangeth the earth upon nothing." We have followed

the American Revised Version in all these translations. The margin in this place says that the preposition "upon" may be translated "over," so that we might translate the latter part of the verse thus: "And He hangeth the earth *over* nothing." This seems to agree beautifully with the Copernican doctrine of the sphericity, annual and orbital movement of the earth. With any other view it does not correspond.

We must ask the question: If the earth is flat, why has nobody ever come to the "jumping-off place"? Again, if the earth is flat, how would it be possible to travel in one direction and at length come back to the very place from which one started? If the earth is round, these facts are very easy to explain. We believe that, while the Bible does not give us an explicit astronomical view (it was not God's purpose to do that), all the deeper and more fundamental statements accord with the Copernican view; while only the colloquial, poetical and metaphorical passages sometimes seem to represent the earth as a flat surface, just as it appears to all observers even today, whether they be professional scientists or common laymen.—L. S. K.

Two Items of Interest to Subscribers



FIRST ITEM: Some of our subscribers adopted the method of sending *Renewals for Subscriptions* to CHAMPION through Subscription Agencies. We suffered this arrangement, for we felt our comparatively small connection did not justify us to take a radical step. But, however much enmity we have caused we were compelled to adopt measures to protect ourselves.

Here is Our Reason: We tabulated the business transacted with every Agency the last three years. Unless an Agency can produce New Business (new subscriptions), a magazine in our class is not justified to pay a commission of 25c on each renewal. The burden of cost is borne in the securing of New Subscriptions. Once the merits of a magazine are established renewals naturally follow.

But we found these Agencies had produced *hardly any New Subscriptions* in the last three years. This showed plainly that after we had borne the cost of securing a new subscription the Agency stepped in and reaped the rewards of our expenditure and labor.

Now, it is common knowledge that the CHAMPION has been published at quite a loss,

each year, for the last ten years. We can see no good reason why this additional burden of paying commissions to non-producing Agencies should continue. We now make the Agencies the fair proposition that we will be glad to pay a commission on Renewals as well as on New Subscriptions, IF and when they can show us that the business they send us will in any way justify it. This will make it a two-sided transaction—not one-sided.

Since Agencies can collect no commission from us for Renewals our subscribers should not burden them with such requests. This is only fair to them. And, under these circumstances our friends should send their Renewals direct to us.

Second Item: Occasionally some friend seems unable to understand why we do not print an edition large enough, each month, to supply any demands for back numbers for all future time. We do not do this because it is a waste we cannot afford. If we were so disposed, think of storage space that would be required for an accumulation of only five years, and the rent involved, to supply several desultory numbers in the course of these years!

On occasion, when an order is placed for any number of copies of a certain issue, we print an ample supply. But ordinarily we print a limited supply over requirements and usually there are some left over, sometimes for months, and we are able to supply the demands. How-

ever, the unexpected frequently happens and certain issues are sold out within a month after issue. The unexpected happened for issues of October, November, December, 1927, and January, February and March, 1928. These issues are sold out.—F. J. B.

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The Return to Simple Faith



HE insistent logic of the human mind has often come to its rescue in the great critical hours, when vague poetic dreams attempt to displace the clear forward movement of the intellect. A young minister remarked to me incidentally that he had returned from an illuminating experience at a noted seminary, that continues its notoriety by its advertised liberalism. This young minister was a student there, because he thought himself in harmony with the general views of the institution. When I asked him to report the effect of the special course of study on his own beliefs, he answered that he had gone there a rather pronounced liberal, and had come away a rather pronounced conservative. He said that he saw that the large group of radical students around him had pulled up both the wheat and the tares. In their repudiation of what they called superstition, they had also cast away their faith. This young man was feeling the force of clear thinking. Something insistent within was saying that these things are facts or fables, and that they cannot be both. Jesus of Nazareth either rose from the grave or He did not. The angels insist that we examine the evidence and inspect the sacred tomb as we "come and see where the Lord lay." If Christ arose, all other recorded miracles are possible and reasonable.

The return of Easter has not been in vain. From a thousand hill-tops the cry has resounded through the earth, "The Lord is risen indeed and has appeared to Simon." The evidence of the miracle does not rest on the emotional testimony of a devout group of anxious and hopeful women. The most practical and hard-headed of the entire church, with doubting Thomas added to the group, have accepted the indisputable testimony, while the empty tomb confirms the judgment of the body of believers. Now the raising of Lazarus is seen as a welcome prelude and convincing interpretation

of the miracle of miracles—the triumph of the Resurrection.

When we study our great New England poets, who followed the mild departure of early Unitarians from the old standards, we hear in their lofty notes of worship the most ardent devotion to Christ. Little did those pioneers in liberal theology dream that in less than a century their spiritual descendants would speak of Jesus as a good man, but a mistaken man, who was still the unfortunate child of His erring age. It was, however, the inevitable logic, when the premises of the Liberals are once adopted. Men soon find that the mind refuses to live in various compartments, each section adopting a different philosophy of religion and life.

If the Bible is simply the religious history of Israel, it is still a book of high value, but it cannot be a book of supreme value. However, if in that religious history is a clear revelation of the mind of God toward man, a revelation that has no competitor, then the Book becomes the supreme court to which all appeals must be finally made. It is an intellectual necessity, and one from which the mind cannot make an honest escape.

The claims of Christianity are such that it cannot be welcomed with the mere courtesies of a distinguished guest. As Napoleon once remarked to a group of his lieutenants when his mood was religious: "If Charlemagne or Alexander were to come into this room, we would all stand up and greet him, but if Jesus were to come into this room, we would all fall down and worship Him."

Mr. Glenn Frank, who regards himself as a guide to the young in an attempt to find the kernel of religion without touching the stalk that grew it, has recently been saying that we should be convinced of the heresy of the Nicene Creed by its remoteness from the simple teachings of the Sermon on the Mount. Brilliant

though Mr. Frank is, he does not seem to see that this majestic address did not close the ministry of Christ, nor preclude the utterance of added truth. He does not seem further to recognize the fact that Jesus is entitled to speak for the sin-sick, as well as for the moral guidance of men.

It was such utterances as those closing words on the night before He was betrayed, "This is the blood of the New Testament, shed for many for the remission of sins"—that made the Nicene Creed an intellectual necessity. "Such a declaration could only be made by one who is 'very God of very God'; and the church was forced to see and acknowledge it.

There are many influences at work that are widening the gap between Liberals and Conservatives, as the logic of their premises drives them. This indeed is painfully true, but it is

also happily true that many minds are so balanced that they must be guided by the history of faith, as well as by the urgent claims of their hungry restless hearts, back again into the life of simple victorious faith in the Christ of God.

A growing number of young ministers are coming to discover that their need is not a mutilated Bible, but a whole Bible, not another philosophy of life that will promise to lift the oppressive load, but a risen, glorified Jesus, who says, "Come unto me and I will give you rest." The heart and mind join forces to retain the "glorious certainties" and refuse to be diverted from the rich gospel of the abounding grace of God. The solemn hour in which we live reveals the need of more that is divine and not less; so that the supernatural resources become imperative.—D. S. K.

Radical Criticism Challenged



SOME time ago we were asked to give some light as to the status of rationalistic Biblical criticism in Germany, the land where, some years ago, it had so great a vogue. We referred the reader to several articles that had been published in this journal and other periodicals. A recent editorial in the *Southern Churchman* contains a brief and comprehensive statement, which we are glad to reprint for the benefit of all inquiring readers. In spite of the facts recited below, you will find some modernistic writers who, up to this very moment, are repeating the traditional theories of Graf and Wellhausen, as they have been somewhat refined and modified by Cheyne, Driver and Company. Let us note what our contemporary has to say:

"The following are some of the distinguished foreign critics who definitely reject the non-Mosaic authorship and the late and fragmentary character of the Pentateuch and Joshua.

"Wilhelm Moeller, of Beckwith, acknowledged as one of the great Biblical scholars of Europe, and at one time an ardent disciple of Wellhausen, has written powerfully defending the 'traditional' position. His *Deuteronomy the Fulcrum of the Pentateuch*, recently translated into English, is said to be a masterly work. Will it be read and considered by the critics? Or will it be ignored by them, as beneath notice, as was done with Dr. Moeller's other trenchant work, *Are the Critics Right?*

"Of the same mind are Dr. Martin Kegel, of

Templin, and Dr. Sanda, of the University of Prague.

"Dr. Edouard Naville, the venerable Swiss Egyptologist, without a peer in his field, has in many works exposed what he terms the contradictions and the illogical conclusions of the higher critics.

"Dr. Loehr, formerly a bright star among radical critics, has in recent publications covered with ridicule the whole Wellhausen theory of the development of the Old Testament revelations.

"Professor J. Dahse announces that a revolution in Pentateuchal criticisms is at hand, declaring that a better knowledge of the Septuagint (*i.e.*, O. T. in Greek dating from the third or fourth century before Christ) has made impossible the use of divine names as a test of documentary diversity.

"Professor Erdmanns and Dr. Emil Reich also condemn the theory, and the latter accuses the critics of downright ignorance of the principles of sound criticism. And Dr. Johannes Hehn asserts that it is as impossible to explain Israel's religion without Moses as it is to account for Mohammedanism without Mohammed.

"Professor Troelstra, successor to the famous radical critic, Kuenen, of Holland, contends for the organic unity of Pentateuch.

"Dr. Siegfried Goebel, of Bonn; Professor Noldeke, the master of Semetic studies in Europe, and Professor E. F. Koenig, may be cited as opposing this critical school. Professor Van

Hoonacker, of Louvain, ranges himself on the same side.

"It may, therefore, be maintained confidently that scholarship of the highest character is enlisted in the defense of the conservative view of the Old Testament. It behooves the adherents of 'higher critical' theories so confidently asserted, to examine with care once more this whole matter. However scant the considera-

tion they may think it worth while to give to the able and scholarly arguments of many British and American defenders of the old faith, they must certainly attend to the warnings that come to them from the lands where the whole scheme came to birth. When the front has begun to crumble in several important sectors, the time is coming for a retirement of the whole line."

Where Modernism utterly Fails



HOSE of us who have watched the efforts of the new school of religious interpreters, are impressed with certain marked achievements and failures in this very contradictory program; and we thus are driven to some searching inquiries which we venture to mention and classify. The achievements are very solemn ones, which must have a treatment of fair consideration on some future day; for it is like hiding one's head in battle to ignore the conflict and its triumphs, when we simply condemn the foe and deny the victory which honest men recognize. It is undeniable that the efforts of the Modernists have not been in vain. They have captured stronghold after stronghold—many of which have capitulated almost without a struggle—with the result that it is not surprising that many of them are claiming that full and complete victory is assured and almost in sight. We are confident the claim is premature but not that it is unwarranted.

However, the places where Modernism fails are so instructive in their serious consequences, that we are forced to announce them with the hope that some eye will follow the argument and some wavering mind will see the pitfall before the irretraceable step is taken.

First, we must see how defective are the new premises in their anticipations of comfort. The consolations of Modernism are so arid. They have the scent of the desert, and never approach the green pastures and the still waters which transform one's thoughts of even the valley of the shadow, from which the natural heart continues to shrink.

When men and women turn from the old estimates of the Bible to the new estimates of the Bible, from the old conceptions of prayer, of miracles, of heaven, of an innumerable company of angels, they began to exalt in what they dreamed would prove to be an intellectual freedom from the restrictions of life's journey, and to their sorrow they soon discover that

they are like the reckless engine that has jumped the track and is now in danger of dashing into greater dangers. Since there are no longer any religious certainties, the true rationalist refuses to seize a mere shadow and so lays hold upon nothing. The incapacity of Modernism to provide the great consolations in life's bereavements and tragedies, is an evidence of its insufficiency for a world like our own.

It was once the experience of the writer to witness the perplexity of a noted Modernist as he struggled with his doubts after a great bereavement had overtaken him. He had taught his students that heaven is not a place, but a condition; and he was forced to battle with those words of Jesus in John 14. It was pathetic, for he wished to think of his loved one as being in the Father's house with its many resting places; but the new interpretation forbids his indulgence in such simplicity of interpretation and trust. The loss here is most depressing.

Then it becomes so apparent that Modernism is quite inadequate in its conception of God. It finds man in a world of recognized laws, unchanged and unchangeable; but its devotees are not surprised or shocked to find man constantly active within the bounds and restraints of those same great laws, and indeed they see him continually most effective as he transcends those laws and forces or manipulates them for his great designs, and by his skill uses those forces to work marvels. These gigantic things are accorded man in spite of the mechanistic philosophy that is abroad.

However, Modernism denies to God the freedom that it grants to man. He is limited and is left a prisoner in His own castle, hears the cry of His children in the distant jungle, but is not able to come to their rescue. An earthly father may save his child from a blazing building, but Modernism smiles at a Providence so tender and personal and effective. God must not be allowed to be so great as to be super-

natural in His activities. That assumption effaces both the effectiveness of prayer and the assurance of immortality. It chops down the tree at the roots.

Sin is found to be a bitter and a deadly thing and the remedy must be equal to the malady. The hour that one enters with any deep seriousness into the work of winning souls to Christ and the church, there at once is revealed the futility of presenting any gospel but the old-time gospel, rich and abundant and sufficient. Indeed, this seems to be the supreme test and the most convincing of arguments.

No great Liberal has ever been a great soul-

winner. Religious history has its clear annunciations on the fruitage of the Liberal and of the Evangelical programs. It is proved by a multitude of witnesses that to reach great sinners and bring them to a great Saviour, the winner of souls must be loyal to the whole gospel as revealed in the pages of the New Testament. The absence of great spiritual awakenings wherever the Liberal creed is adopted, is the witness of history that to adopt the Liberal creed is to throw away the key that opens the door to let the King of Glory in. With that key gone, the triumph of the ministry is departed.—D. S. K.

Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!

Losing Confidence in Science



THIS writing (March 2nd) the newspapers are having a hilarious time over the humiliation of some noted scientists who mistook a pig's tooth for a human or semi-human tooth. Such a tooth was found in Nebraska in 1922. It was taken to the American Museum of Natural History, New York, and was subjected to many tests by Gregory, Osborn and other scientists, and was pronounced to be something nearly human, proving, as was thought, that man's ancestors lived here in America many millenniums ago. Thus the evolutionary theory was, according to these savants, virtually demonstrated.

But, behold, recent excavations have shown that the "million dollar tooth," as it was called, was the tooth of an extinct species of the peccary family—that is, a member of the pig family. Professor Gregory has retracted his opinion, and now admits that the tooth was that of a peccary. Yet it was said in a bulletin of the museum that every objection has been duly weighed, and that the decision was that the tooth was that of a remote ancestor of the human genus. But now all these experts will have to admit that they were mistaken.

In view of this fiasco, some people are declaring that they have lost confidence in science. They say that the pathway of science is strewn with the wrecks of exploded theories.

However, we do not share that feeling. It is not science that has committed these errors.

It is the unwarranted speculations of some men who claim to be scientists, and who, in some respects, may really be scientists. But they are too much inclined to draw wrong conclusions; to be swayed by subjective views; therefore they can see evidence for their views where none exists. Some of them have been too dogmatic, and too ready to call people stupid and ignorant if they do not accept their statements as gospel truths.

But these facts do not warrant us in throwing all science overboard. Surely much of the advancement of recent years is due to the discoveries of science, leading to many inventions that have been of vast benefit to the human family. You cannot think of a single amenity of our present complex life that cannot be traced to the painstaking efforts of scientists who tried to ferret out the secrets of nature. Science comes along to make our present life fuller, happier, and more intelligent. Religion helps us to understand whence we have come, why we are in the world, and what shall be our final destiny; also how we shall best prepare for the coming kingdom of God. Religion also gives us the comfort we need amid the sorrows, disappointments and mysteries of life.

Thus we need both religion and science. Let them walk together in beautiful fellowship. Both, if they are true to truth, are from God. The Bible teaches the same truths that are taught by nature. We ought to try to discern their perfect harmony.—L. S. K.

Notes and Comments

The Age of Methuselah.

It really does seem sometimes that when a man turns into a rationalist, he loses the power of clear reasoning. Perhaps it is a kind of penalty that is visited upon him because he sets his own wisdom above the wisdom of Holy Writ. In a recent "Daily Counsel" Dr. Cadman tried to make out, in reply to a question, that Methuselah was only 79 years old, instead of 969. With other negative critics, he thinks that prehistoric man divided time by the moon; therefore the years in the book of Genesis were "moon-years"—that is, each year was a month long; what you might call a "lunar year." Some one has shown that this is extremely absurd—so childishly absurd that even Dr. Cadman ought to have thought of its absurdity before he rushed into print. According to this lunar idea, Enoch was less than five and a half years old when he became the father of Methuselah! For the Bible says, "And Enoch lived sixty-five years and begat Methuselah." Abraham was about nine years old when Isaac his son was born, while Isaac was less than five years old at the birth of Jacob and less than nine when Joseph was born. Verily the faith of a Modernist can accept any kind of impossibilities, just so they are opposed to clear Biblical thinking.

This Mechanistic Philosophy.

That the physical universe is a vast machine no one will deny. But do you know of any kind of a machine that has made itself, or that has just happened to come together by chance? How many chances would there be for mere chance to make such a mechanism as the eye or the ear? Besides, no machine, however skillfully constructed, can run itself successfully. Try the experiment with an automobile. Set it going, and then keep your hands off the steering wheel, and see how soon you will land in the ditch. So this vast machine of the universe had to have a Maker, and now needs an intelligent Director.

What the Gospel Is.

There is no such a thing as "the social gospel." It is a misnomer. The gospel is only one thing. Dr. A. J. Gordon, in his book, *The Twofold Life* (p. 43), defines it correctly: "The good news of grace (that is, the gospel) is that God hath given to us eternal life and redemption through His Son, and that in order to be saved the sinner has naught to do but to accept it." After one has accepted the gos-

pel, and has been saved by its power, then one will love his fellowmen and will endeavor to carry out its principles in his social life. The gospel saves men from the sin of selfishness just as it saves them from other forms of sin.

What Say Some Great Neurologists?

From the *Sunday School Times*, whose editors keep well posted, we learn that eighty-three German neurologists and insanity specialists have published a pressing call not to take Christian teaching from the young people in the public schools of Germany. We quote their exact language: "In the present lamentable struggle of political parties over the schools, attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We, the undersigned, insanity and nerve specialists, who have daily opportunity to look into the deep abysses of psychic need and suffering, earnestly warn against allowing the belief in Christ, even in the least degree, to lapse in the hearts of our youth, since it is this that is the real anchor in the storms of our times. The Christian religion is now, and will remain, *the* philosophy, *the* ethic, *the* socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as their sons, and who have taught us to recognize the nature and ends of Christianity in its infinite wisdom, truth, freedom and strength."

They Keep on Repeating.

In spite of what is printed in another column (see the editorial headed "Radical Criticism Challenged"), we read that a recent book, entitled *From Babylon to Bethlehem*, follows "the conventional lines, with three Isaiahs, a belated Pentateuch, and all the rest. It has been translated into Telugu for circulation among the native Christians of South India." One of the bishops of that district is using it among his converts. Without any harsh feeling whatever, we are more and more persuaded that many Modernists are lacking in up-to-date scholarship, and also in that fine scrupulousness which ought to be an outstanding mark of Christian people.

How your Ancestors may have Hung.

One of the "cutest" things we have read for some time is found in an exchange, where a writer makes this statement: "Some of my

ancestors may have hung by their necks for their meanness, but I do not believe that any of them ever hung by their tails." We have nothing witty enough to be worth adding to this remark. Of course, there may be some people who relish the idea that their forebears hung by their tails, for there is no way of accounting for the varieties of taste among people. Our hope is that very few, if any, of our ancestors ever hung by their necks, and our firm belief is that absolutely none of them ever hung by their caudal addenda, because they had none by which to hang, as they were divinely created and fashioned to be human beings from the very beginning of human history.

An Old Lady's Sensible Hope.

The other day we heard this story (evidently a made-up one for a purpose): An old lady, in the early days of Darwinism, heard of the theory that man was descended from monkeys. Very much disconcerted, she said: "Let us hope that it is not true; but if it is true, let us hope that it will not become widely known." Well, such manufactured stories prove nothing and convince no one who thinks; but we confess that we quite agree with the old lady's hope in both respects. If it should be true that we are the scions of the monkeys, it would be just as well if it were not broadcasted. It will not build up the *morale* of the people, nor will it be likely to advance our civilization. But, we are thankful to say, we need not select either horn of the dilemma today, because the theory of our simian ancestry is not true. So we rest easy and borrow no trouble over it.

The Word for "Day" and "Days."

An earnest inquirer asks us whether the word for "day" and "days" in Ex. 20:11 is the same in the original. Yes, it is the same. The first is *yom* (singular) and the second is *yamin* (plural). The verse reads as follows (Amer. Rev.): "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it." Moreover, the word for "day" here is the same word in the original that is used in the first chapter of Genesis in the narrative of creation. We are pronouncing no judgment upon the length of the six days of creation, only every lover of the Bible ought to remember that the Hebrew word *yom* has several significations, just as is the case with our English word "day." In Gen. 2:4 the same word (*yom*)

stands for all of the six days of the first chapter.

The Bible and Science Make Contacts.

Any scientific theory that deals with the problem of origins makes direct contact with the Bible. This fact ought to be plain to everybody. The Bible describes the origin of the universe by telling us that it was directly created by the power of God (Gen. 1:1). If a scientist tries to explain the origin of the universe in another way, he runs up squarely against the teaching of the Bible. The same is true of any theory that attempts to explain the origin of the human race. The Bible is explicit in its teaching on that point. Therefore Osborn's last work, *Man Rises to Parnassus*, is an anti-Christian book. Indeed, it is a paganish book, for it cites only pagan authors in a favorable way, and those authors are not of the Platonic proportions and attitudes, but of the materialistic order. Now, these pagan accounts of the origin, continuance and destiny of the universe and of man are utterly contrary to the Biblical doctrine. No way of conciliation can be found. Our own view is that the Christian world-view is the only rational and scientific one.

The Authority of Genesis.

A recent book makes some good statements regarding the authority and inspiration of the book of Genesis: "This (book) is demonstrated to be the first book, for there is no reference to any other book in it. It is referred to or quoted in every other book of the Bible. The *Companion Bible* says that there are 1,531 references to the Pentateuch in the Scriptures, and 149 times Genesis is referred to in the Old Testament and at least sixty times in the New Testament. If the early chapters are not true, then the argument of the epistle to the Romans is founded on a false premise; for if man did not fall, then we are mistaken when we read that 'by one man's disobedience many were made sinners.' If there was no first Adam, there could be no second Adam. If there was no fall, then Christ's atoning death was not needed." Do the Modernists see the seriousness of their position when they deny the historicity of Genesis? We hope they do.

The Theism of Genesis.

A careful writer tells us that the word "God" occurs many times in Gen. 1:1-2:3, which gives the general account of the creation. Then he says of Genesis: "It was writ-

ten to reveal God's grace, that notwithstanding Satanic opposition and man's failure, yet God would finally triumph through the seed of the woman." This, he adds, emphasizes "the spiritual object of the creation." We might say that the Biblical narrative of the creation of the universe and of man is permeated with the supernatural element. This is the direct opposite of many recent books on evolution, which either never mentioned God at all, or else push Him so far into the background that His activity is practically reduced to nothing and His personality almost lost in the remote and hazy distance. Yet it is impossible for science and philosophy to explain adequately a single outstanding phenomenon of the cosmos without acknowledging a personal, all-wise and all-powerful God.

A God of Balanced Attributes.

One who studies the Bible in the right spirit cannot help being impressed with the well-balanced character of the attributes assigned to God. Here is no one-sided representation. Mere human reason may become narrow, but not the Bible. In reading the prophecies of Jeremiah we are reminded of the wonderful portrayal of God (Jer. 9:24, latter part of the verse): "I am Jehovah, who exerciseth lovingkindness, justice and righteousness in the earth; for in these things I delight, saith Jehovah." We have used the American Revision. No one should find fault with such a characterization of God. The world needs just such a God—one who combines with the pleasing and comforting attribute of lovingkindness the sturdy ethical attributes of justice and righteousness. No other kind of a God can satisfy the all-round needs of the human soul. Why does any one find fault with the Biblical conception and revelation of the character of God?

Our Lord's Miracles.

A friend calls our attention to an article in *Good Housekeeping* by Dr. Harry E. Fosdick, in which he says: "I say it reverently: Christ healed a few people after the manner of His day; but how grateful would He be, if coming back, He would see science now fulfilling His own words, 'Greater things than these shall ye do.'" It is not probable that Christ meant by "greater things shall ye do" that any one following Him would do greater things in the physical realm, but, rather, in the spiritual sphere, as, for example, on the day of Pentecost more persons were converted than were ever converted by the preaching of Christ.

Our Lord added these significant words, "Because I go unto my Father." By this He means that, having ascended to the right hand of God, He would pour out the Holy Spirit in Pentecostal power and fullness upon His apostles. None of them ever did as great physical miracles as He did, such as stilling a tempest, raising the dead, and themselves rising from the dead; but they accomplished greater spiritual works, because they were endued with the Holy Spirit.

An Unfair Interpretation.

As is usually the case with Dr. Fosdick and his confreres, he does not interpret the Scriptures correctly. He says that Christ "healed a few people." The Bible says that He healed many people; indeed, all who were brought to Him (Matt. 4:24; 12:15; 14:14). Think what accurate knowledge of the Bible is indicated by saying that Jesus healed only a "few people"! Such misrepresentations come from the habit of making the Bible say what one wants it to say. Then Dr. Fosdick says that Christ healed people "after the manner of His day." What was the manner of His day? How did physicians and others heal people in our Lord's day? We should like to have it explained. Does Dr. Fosdick mean to say that our Lord used the methods of the medicine man? If Christ healed people "after the manner of His day," why were the people around Him astonished at His miracles? Why did some of them say that He must be the Son of God? Why did some declare that when Messiah should come, would He do greater works than Jesus did? Why did Nicodemus attribute the works which Jesus did to the presence and power of God? Every circumstance surrounding Jesus' miracles indicates that they were real miracles, not cases of healing "after the manner of His day." Dr. Fosdick does not interpret the New Testament narratives fairly.

Can Physicians do Greater Works Today?

We hold, too, that Dr. Fosdick is mistaken in saying that physicians today can do greater works than Jesus did along the line of bodily healing. The New Testament narrative says that Jesus immediately healed ten lepers. When they called to Him, He simply bade them to go and show themselves to the priests. "And it came to pass that, as they went, they were cleansed." Can any modern physician heal leprosy by a word of command and do it instantly? Can a modern physician make a blind man see by a word as Christ cured the blind-

ness of Bartimeus? Can physicians today raise people from the dead as Christ raised the son of the widow of Nain, the daughter of Jairus, and Lazarus who had been dead four days? No; friend Modernists, those were miracles, and they astonished the people of Christ's own day. When He had cast out devils, the people marveled and exclaimed, "It was never so seen in Israel" (Matt. 9:34). Jesus Himself said: "If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father" (John 15:24). It may as well be said right out, and not held back out of a false sense of kindness, that this miserable rationalism of the present day is destructive of the whole system of Christianity, which is nothing if it is not supernatural.

The Worst Kind of Ignorance.

Many of the would-be intelligencia are very free in calling people "ignorant." Whenever other people do not agree with them, that is the favorite epithet flung at them. But there are different kinds of ignorance. A man may be learned along certain academic lines, and yet may be ignorant of spiritual things. He may never have learned to know God and Christ and the experience of sins pardoned. He may be an alien from the life of God. He may be sodden in mere worldliness and materialism, and may have no knowledge whatever of the infinite realm of spiritual truth, experience and reality. On the other hand, a person may not have much academic learning, and yet may be very wise in spiritual lore. We have known such people, and they exercised a most salutary influence on the communities where they lived. If a man must be ignorant about anything, he ought not to be ignorant of the things that belong to God, the spiritual mind, the experience of pardon, the birth by the Holy Spirit, and the hope of eternal blessedness. Yes, there are several kinds of ignorance, but spiritual ignorance is the worst and most fatal of them all.

He does not Recommend Moffatt.

We commend Professor Grant Stroh, writing in the *Moody Monthly* for March, for the following reply to a question as to his opinion of James Moffatt's translation of the Bible: "We are not recommending this translation. The New Testament is not specifically objectionable, although we do not like its 'atmosphere.' Its attitude is not always reverent. But the Old Testament is so boldly higher critical and modernistic that we feel like warning people

against this translation as a whole." The very first paragraph of Moffatt's translation of the Old Testament affords *prima facie* evidence of his reckless tampering with the Hebrew of our Sacred Book.

The Princeton Trouble.

An enlightening number of *The Presbyterian* is the issue of March 1. It is called "The Princeton Seminary Number," and devotes much space to the controversy over that school. Any one who wants to know what the trouble is all about ought to read that number. Five cents will bring you the copy, and the address is 1217 Market Street, Philadelphia, Pa. We agree entirely with the editorial writer who says that President Stevenson is the chief cause of the whole affray. He seems to be cantankerous, unwilling to submit to the decision of the majority of the faculty and the board of directors. So he pursues the unheard-of method of appealing to the General Assembly, where he has some hope of securing a majority vote on his side. We think that the charge might well be brought against him of being afflicted with "temperamental egotism."

More About the Princeton Affair.

However, we are not disposed to be as generous as is the editor of *The Presbyterian*, who seems to give Drs. Stevenson and Erdman credit for being sound in the faith and loyal to the standards of the Presbyterian Church. We do not believe that they are. Let us see. Whom are they fighting? They are fighting those stalwart orthodox Presbyterians, Drs. Robert Dick Wilson, J. Gresham Machen, Oswald T. Allis and Clarence E. Macartney. Why do they oppose these outstanding evangelical men? Is there any possible reason other than that they do not want the orthodox faith to be defended against the work of sappers? Again, with whom have they joined in fighting these men? With the whole modernistic outfit of the Presbyterian Church. You can scarcely find a Modernist in that church who does not side in with the liberalistic policy of Stevenson and Erdman. Nor is that all; while the last-mentioned men are fighting their orthodox colleagues, when have they ever lifted their voices or used their pens in defense of the fundamental doctrines of the Bible and of their church? When have they ever upheld the complete inspiration of the Bible, or the deity of Christ, or the virgin birth, or the substitutional atonement, or the resurrection of Christ, against the assaults of modernistic rationalism? Oh, yes! they directly oppose Machen, Wilson, Allis and

Macartney, but have never whispered a word of criticism against Coffin, Merrill, Snowden and Fosdick. Yes, you may judge people by their actions, which often speak so loudly that you cannot hear what they say.

More Straws in the Wind.

There are some other straws which indicate the direction in which the wind blows. The *Presbyterian Banner* and the *Presbyterian Advance*, both papers training with the modernistic school, have become vigorous partisans for Dr. Stevenson and his policies. Read some of their editorials, and you will know just what their attitude is toward some of the fundamental doctrines of Christianity and the Presbyterian Church. It is significant that they defend the Stevenson regime. Why do they do so? Why have they no sympathy with the stalwartly orthodox professors at Princeton Seminary? For answer read some of their criticisms of Drs. Wilson's and Machen's books and other writings. It is plain that they do not accept the orthodox position of these men. They criticise it, and in doing so, put themselves on the side of liberalism. But these same editors seem to be the fast friends and supporters of Stevenson and Erdman. Does anybody need to be told that two plus two equals four? Actions speak louder than verbal professions. If Drs. Stevenson and Erdman are orthodox, they are certainly training with the wrong crowd.

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Wayside Gleanings

The Decennial Convention of the World's Christian Fundamentals Association will be held at Chicago May 13-20, 1928. Among the speakers who will address these meetings are Professor Dr. Keyser, one of our associate editors, and Dr. Riley, contributing editor. Church headquarters will be at the North Shore Congregational Church, Wilson Avenue and Sheridan Road. Hotel headquarters at the Algonquin, 4605 Sheridan Road. Those desiring information concerning the program should write to Dr. W. B. Riley, chairman, program committee, 20 South 11 Street, Minneapolis, Minn. Those desiring information as to entertainment write to Rev. Walter S. Eliott, 1011 Wilson Avenue, Chicago, Ills. Simultaneous meetings will be held at nine centers.

The Consistory of the First Reformed Church, Portland, Oregon, adopted a protest against publications issued by the Reformed

Church Board for distribution among the young people of that denomination, naming specifically articles in *The Way*, for Feb. 1928. Young people are told that the story of Jonah is fiction, that some miracle-narratives of Scripture are "historically incredible," "damagingly ridiculous," etc. In the issue of March 5 is an article teaching destructive criticism. In their protest they hold that the declaration of their constitution that "The Holy Scriptures of the Old and New Testaments are divinely inspired, and therefore trustworthy and authoritative" is either true or it is not true. If it is not true it should be rejected; if true then the Church must live up to this declaration. Right!

According to the daily press, five of the thirty-seven Methodist Episcopal bishops have reached the age limit and will be retired at the general conference which will meet in Kansas City in May. They are Joseph F. Berry, of New York; Francis W. Warne, of India; Luther B. Wilson, of New York; William F. Oldham, of Buenos Aires, and Wilbur P. Thirkield, of Chattanooga, Tenn. Their ages combined amount to 366 years and their combined service to 267 years.

Ernest Gordon recently wrote how the Christians of the Presbyterian Mission in Showchow, China, recently built a new stone and thatch chapel. Three men, after finishing their work on their farms, carried every stone from the quarry far away by lantern light and moonlight. There is a beautiful floor of mud composition, also the work of midnight hours. One of these saints, a little, old, bent man, almost blind, told the missionary that when the loads of stone felt especially heavy he just thought about Jesus setting out on the road to Golgotha.

Eighty-five leading laymen of the Protestant Episcopal Church in the United States have published a protest against what they term Roman Catholic practices in the Episcopal church. The protest states that "there is an organized movement within the Protestant Episcopal church to adopt some of the doctrines and forms of worship now observed in the Roman Catholic church."

In March there was held in Cincinnati, reputed to be "one of the wettest cities of the middle west," a debate between Dr. Clarence True Wilson and Clarence Darrow, in the largest hall in the city. But the whole business from one point of view was a travesty. Mr. Darrow, who had the affirmative, presented no argument, gave no facts, used vituperation.

tion, cynicism, arraignment, half-truths. One paper reported him "a pitiable spectacle of a man posing as a great lawyer who in his thinking was fifty years in the rear of present-day thought on the problem of prohibition and public morals. Dr. Wilson received the high commendation of the serious-minded section of his audience.

The Delta Gamma Sigma, New Orleans, sponsored a debate between Charles Smith, president of the 4A, and Dr. W. B. Riley, of Minneapolis—one of our Contributing Editors. The *Times-Picayune* reported that after argument the audience voted Evolution bunk.

The annual report of the Bible Institute Colportage Association of Chicago, shows a total distribution of 524,686 books and booklets, 315,903 Scripture portions, and 1,144,483 Gospel tracts, sent to all parts of the United States and Canada, to many foreign countries, especially to India, Philippine Islands, Latin America and Africa, to penal institutions in the United States and Canada, hospitals and sanatoria, mountain schools with about 30,000 pupils, and pioneer schools in the West and Northwest. Among others reached in this way were the seamen, miners, lumber jacks, sailors, soldiers, and flood refugees.

The bishops of the Methodist Episcopal Church, South, have voted to invite the Continuation Committee of the Methodist Ecumenical Conference to hold the session of 1931 in the territory of that church.

Latest government figures give the Mormons 1275 churches in the United States, a gain of 310 since 1916; and 487,900 members, a gain of 87,512.

The Dutch Reform Church of Holland has declared open war on the Olympic games which are to be held this year at Amsterdam. Such games have been denounced from the pulpits as being of a sensational nature. The church declares itself against the "worship" of sports heroes, and expresses fear that during the games prayers will be neglected.

The faculty of the Medical School of Northwestern University has announced the discovery of nature's method of emptying the gall bladder. This secret, which has always baffled science, is a secretion produced in the lining of the intestine by the action of a gastric juice, coming from the stomach and from fats and meats eaten as food. This secretion, they point out, causes a normal gall bladder

to contract and expand, thus emptying itself. They claim they can extract this intestinal secretion and give it to patients by intravenous injections.

At a Freethought rally recently held in New York steps were taken to consolidate all the various anti-religious organizations into a national organization to be known as "The Free-thinkers of America," and lawyers are now at work preparing papers for the incorporation of such a society. In enumerating the accomplishments of the New York society the past several years mention is made of their efforts to force the patrons of the Roman Catholic Church to confine their activities within the latitude permitted to other organizations. Among the accomplishments they lay claim to were, the removal of the "Knights of Columbus Hut"; the furnishing of editorial matter and other news articles to thousands of daily newspapers throughout the country; a protest against the use of City Hall and other public property as a chapel to further the interests of the Roman Church; a protest against the use of Municipal Radio Stations for broadcasting religious services, the protest including speeches scheduled to be broadcast at a farewell dinner to a Roman Catholic bishop over station WNYC; keeping the church begging out of public school buildings, making particular mention of Father Crogan's effort to raise money for St. Michael's church, at Rockland Lake, N. Y.; the stopping of lotteries put up by priests to swell the coffers of Rome; stop lotteries projected by Knights of Columbus lodges. They now seek new fields to conquer. They hope to establish, as soon as incorporated, a National Freethinkers Headquarters in Washington, D. C., to see that no Federal legislation, inimical to the complete separation of church and state, is enacted.

Before the World War only about ten nations were represented at the Vatican; there are now about thirty. •

Announcement is made of the merger of two Methodist schools in the Middle West—Baker University, at Baldwin, Kansas, and Missouri Wesleyan College at Cameron, Mo. At the close of the two years the merger will be complete with all the work at Baker University.

On March 21st a delegation from the 4-A called at the office of Secretary of the Treasury Mellon and petitioned him to discontinue the payment of salaries to Army and Navy chaplains.

THE ARENA

Digging the Bible out of Egypt's Sands

By President George McCready Price, Watford, Hurts, England



NCE again the archæologists have been stubbing their toes against some pieces of pottery in Egypt that are so astonishing from an artistic point of view and at the same time so very, very old in an archæological sense that they are lost in amazement. Many have been the surprises dug up in the valley of the Nile and in the other lands of the Near East, and not one single one of these finds has given us anything to contradict the records of the Old Testament. Thousands of astonishing confirmations of the Old Testament records have been made with no single scrap of objective discovery that tends to throw discredit upon the Biblical records. And yet one would almost think that the archæologists are still living in hopes of finding something to discredit the Old Testament and to confirm their evolution theory of man's slow rise from apelike ancestry.

What the Critics Said.

Fifty or seventy-five years ago the "critics" all declared that there was no literary culture before the classic period of Greek history. They said that in the days of Moses and the patriarchs there was no such state of civilization as would admit of a literary culture throughout Egypt and Babylonia; hence they asserted that the picture of definite literary culture, as pictured in the book of Genesis, was quite impossible.

Of course all this has been changed. It was the ignorance of the "critics" and not the ignorance of the ancient Egyptians and Babylonians that has been proved by further discoveries. The many thousands of cuneiform tablets discovered in Babylonia, and, above all, the tablets discovered at Tel el Amarna in Egypt, have revolutionized the picture that we had received from the "critics" regarding the illiteracy of the ancient world. Centuries before the time of Moses, a literary civilization was prevalent throughout Egypt, Crete, Mycenæ, and the lands in the Tigris-Euphrates Valley. As Professor A. H. Sayce remarks, "The Babylonia of the age of Abraham was a more highly educated country than the England of George III."—*Monument Facts*, page 35.

The Archaeologist's Report.

But with the theory of man's evolution from brute ancestors ever before them, the archæologists still take the attitude that they have been mistaken only in respect to the matter of *time*; culture and education they now admit prevailed much longer ago than was formerly supposed; but they reason that back of this culture must lie many, many thousands of years in which this state of civilization could have time to develop and mature. In this way the total period of human history has been stretched out to incredible lengths, and archæologists have grown accustomed to talking about ten or fifteen or twenty-five thousands of years as glibly as if there were no limits of common sense within which they should be restricted.

The discoveries to which I made reference at the first of this article came up for discussion at the recent meeting of the British Association for the Advancement of Science which was held at Oxford, in August, 1926. Several papers were presented dealing with discoveries made the past season and during one or two previous seasons in the district known as the Fayum, which is a basin-like depression to the west of the Nile, some fifty miles south of Cairo. Most of the Fayum district is below sea level, and in times previous to our earliest knowledge of archæology it was undoubtedly full of water, as was the case with all other similar depressions scattered over the earth. In the earliest period of which we have historical knowledge the Fayum was nearly dry, somewhat as it is now; but during a period in early Egyptian history it had become partially filled with water through the overflow of the waters of the Nile at high flood, which found a channel into this depression through the hills bordering the Nile on the west.

Sir Flinders Petrie led out in the discussion of these recent discoveries, as presented before the Oxford meeting, and brought out the fact that, "while working at Badari, a site thirty miles south of Asyut, four seasons ago, members of the British School of Archæology in Egypt discovered a settlement which had in its lowest stratum pottery of a very fine type, entirely hand-made, and the thinnest and hardest

est of any age, with a polish never surpassed."—*Nature*, Sept. 25, 1926, page 463. But right along with this pottery were discovered ivory statuettes and flints finely polished, in form resembling those already discovered in France and in various parts of the Orient, which have been called Solutrian, from Solutré, a district in France where similar flints and other implements have been discovered. Following out the archæological form of the onion-coat theory, that in certain ages a definite type of civilization and cultural habits prevailed all over the world, Sir Flinders Petrie thinks that these discoveries in Egypt must have been contemporary with those discovered in France. But other archæologists rise up in rebellion against any such idea, because the Solutrian flints and other implements found in France and elsewhere are supposed to be connected with an early Caucasian race, while the people of Egypt have usually been assigned to a Negroid stock very distinct from the Indo-European. Sir Flinders Petrie argues that these early Egyptian pottery makers actually came from the region of the Caucasus, in agreement with the remarkable work of Mr. Fessenden, published about two years ago, which presents a strong line of argument to prove that the cradle of civilization was in the region between the Black Sea and the Caspian.

The Evolutionist's Dream.

While the evolutionary archæologists are trying to settle some of their disputes, we may record the fact that "the earliest dynastic peoples suddenly appeared in Egypt, equipped with a written language and with a knowledge of the working of metals, and of agriculture."—*Nature*, Sept. 18, 1926, page 411.

From all this it appears that the archæologists have again been disappointed in trying to trace the natural evolution of Egypt from crude barbarous beginnings. This picture of early Egypt is but a dream of evolutionary imaginings. As a celebrated author has declared, Egypt from the beginning appears mature, old; we do not find any trace of its origin from rude and uncivilized beginnings. The conclusion is inevitable that the people who first came into the valley of the Nile, as well as those who first settled in Babylonia, were already possessed of a knowledge of those arts of working metals, of pottery manufacture, and of agriculture,—facts which preclude the possibility that they were barbarians just emerging from a state of savagery.

Hitherto there have been two quite distinct types of archæology. One group of investi-

gators has been concerned chiefly with the implements and the bones found in the caves of Spain, France, and elsewhere; and they have been putting these discoveries on to the end of the long evolutionary geological series. Thus they have been interpreting the discoveries made in Western Europe always in terms of that evolutionary system of geology which they have had as a background. And in no single department of human knowledge in modern times do we have such wild, unmitigated nonsense as in this phase of archæology. This is the system of evolutionary assumptions and guesswork that has given us the picture of the Neanderthal man, the Hidelberg man, and the notorious *Pithecanthropus erectus*. Its methods are utterly contrary to those used in physics, chemistry, astronomy, and in the other natural sciences; its style of reasoning is infantile in the extreme; and it is a matter of little wonder that the conclusions it always reaches regarding the early days of mankind are incredible and utterly antagonistic to all those conclusions which have hitherto been reached from the study of history and from the records of tradition, to say nothing of the revelation given in the Bible.

No Wild Blunders.

The other system of archæology has been more sensible. It has been concerned with the mere extension backward of the history of such nations as the Egyptians and the Babylonians. By beginning with the present and with facts that are historically certain, and working backward into the unknown past, it has never hitherto made the wild blunders which have been the prevailing fashion with the geological archæological school. Historical archæology has kept its feet on the ground. It has been scientific in method, careful and safe in its conclusions, and in all of its work has contributed a thousand confirmations of the records of the Old Testament.

But for many years these two groups of investigators have been trying to come together. As the theory of organic evolution has become almost universally accepted, the historical-archæologists have gradually and perhaps unconsciously been seeking to equate their results with those already recognized by their fellow workers in the geologico-archæological field. This is the reason why we find certain writers on Egyptian and Babylonian history often prefacing their studies with estimates of ten or twenty or thirty thousands of years during which man had been developing in these regions or elsewhere before the dawn of

real history and archæology. Of course, it ought to be just the other way around. The geological archæologists ought to be ashamed of themselves and of their methods, and they ought to bring their work into agreement with the well-established facts of history and historical archæology. This would have saved the world from the voluminous nonsense which has long been foisted on the public in such books as the one entitled "Men of the Old Stone Age," by Henry Fairfield Osborn, and other books by such authors as Keith, Boule, and others.

A Timely Warning.

Perhaps it is too much to hope that the evolutionary theories borrowed from an unscientific method in geology should cease to dominate the field of archæology; for these theories are too firmly entrenched in modern intellectual thinking to be dislodged by the failures which they meet in seeking to make their discoveries harmonize with the facts of historical archæology. But the unscientific background, as furnished by their evolutionary geology, is fast becoming discredited in the eyes of those who are acquainted with the facts along these lines. And certainly we should extend a warning to those engaged in the study of Egyptian and Babylonian history, that they should not allow themselves to be swerved from the straight path of scientific accuracy by any of these evolutionary theories. The methods hitherto employed by the historical school of archæologists have been eminently sound and reliable; and if their discoveries tend to discredit the evolutionary theories, as they often have done, so much the worse for these theories. The friends of the Bible should always keep in mind this sharp distinction between the two schools of archæology, and should remember that the methods of the historical school are sound and reliable and their conclusions thoroughly in accord with the facts regarding early mankind which we find given in our Bibles. The other school of archæology, perhaps more specifically known as anthropology, always take their cue from the theories of evolutionary geology; their conclusions are in full accord with the long geological ages extended into the unknown past of the human period; their methods are fantastic and unscientific, and their results are correspondingly unreliable.

Of course, even the historical archæologists are far too liberal in their estimates involving time; they seem to prefer to speak of ten or twenty thousands of years, when a tenth of

this time might be sufficient. I note that Professor Elliot Smith (no mean authority) suggests that a zero ought to be cut out of the 30,000 years sometimes assigned for the age of the wonderful artistic works found in the caves of France and Spain, and commonly attributed to Cro Magnon man. And the fact that typical remains of the latter have this past season been found at Glozel, near Vichy, France, *in the very same stratum* with objects "akin to the Neolithic culture of the Ægean, one of them being an idol in the shape of a violin" (*The Times*, London, Sept. 27, 1926), ought to call a halt to the reckless use of arithmetic in estimating the age of the so-called "paleolithic" human remains. If we should adopt Dr. Elliot Smith's suggestion of cutting out one of the zeros in the usual figures which profess to state the age of the various human remains, we would not be very far astray. Sooner or later, discoveries will be made, like this one at Glozel, France, which will compel a radical revision of the present extravagant time-estimates now so common in archæology; just as the notable discoveries in geology have already brought about a revision of the absurd theory of the geological "ages," except for those old die-hards among evolutionary geologists, who are like the Bourbon kings of France, and never forget their old theories and never learn any new truth.

* * *

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. We are willing to give our property and even our lives when our nation calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or navy. I say this because we shall probably never be attacked from without but we may at any time see our best institutions attacked from within.—Roger Babson.

* * *

Nothing has shown more dramatically the effects of spiritual alienage upon the national life, than the campaign undertaken by Israelite Americans and Romanist Americans to eliminate the Bible from the public schools. * * For the Bible in the American public school has been, both historically and spiritually, as much the symbol of self-government and of the national conscience as the American Flag.—Gino Speranza.

A Little Treatise on Psychology

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

(The following essay is part of a contribution that appeared in *The American Journal of Psychology* for January, 1928. The author was glad to have an opportunity to place his thoughts before the psychologists of the land. He was treated with much courtesy by the editors of the said journal. He hopes that some good may result from reprinting the article here.)



ENTER into the heart of the subject, the stupendous and all-important plus sign in much modern psychology is this: On a purely physical basis, how can we account for the dominant fact and universal experience of self-consciousness? That is the primary and basic question. The second is like unto it: Without self-consciousness how can we have an experience? For without awareness we could have no knowledge of anything that occurs, whether it were an external event or an internal experience. Arcturus is a very great star, but it does not know that it is sizeable; it does not even know that it exists. But you and I are conscious of our existence and of myriads of other facts besides. Hence there is a difference, *toto coelo*, between a self-conscious being and an insensate material object. A denial of this proposition is contrary to all experience, and hence does not belong to the sphere of scientific psychology, but to that of pure speculation and conjecture. Nothing can be proved before the bar of reason and science that does not come within the field of consciousness. Even the most radical behaviorist must be conscious of his attempt to convince the world of his theory. His very zeal is evidence that he is something more than a material monad.

Let us note a few of our experiences somewhat in detail to see how the inevitable plus sign ever follows hard upon any attempt to explain them on a purely physico-chemical or behavioristic basis. Take the experience of sense perception. If any psychologists go so far as to deny anything like sense perception, or to suggest casting the very term into the discard (as we recently heard one express himself), our reply is that such denial and suggestion are contrary to all human experience, and therefore do not belong to the field of scientific psychology, but have wandered off into the mistland of speculation.

We would first analyze the perception of a physical object—say a tree—through the sense

of vision. We say we see a tree out yonder in the college campus; but what is the process of our experience? Well, the waves of the ether of space, set into vibration, carry the colors and form of the tree to the eye; they enter through the iris, are refracted with proper co-ordination by the crystalline lens and the humors of the eye-ball in such a way as to form an image of the tree upon the retina, which may be described as the moving-picture curtain in the rear part of the eye; thence, in some real, albeit inexplicable, way, the image is borne by the optic nerve back to the cortex of the brain, where it breaks out into clear consciousness, and we say that we see a tree. Strangely enough, instead of perceiving the inverted image on the retina, we see the tree standing, right end up, out in the campus forty feet away.

Now we can trace the purely physical process quite clearly up to the point where the sensation or stimulus reaches the cortex (although, of course, there are a thousand mysteries along the pathway); but right there, at the end of the physical process, something entirely different occurs which constitutes our dramatic plus sign—the image of the tree breaks out into our consciousness! We are aware of the existence of the tree. How is the passage from the unconscious physical process to the conscious psychical experience accomplished? What is the bridge that spans the chasm between the unconscious and the conscious? On a purely material basis there is and can be no explanation. The plus sign looms like a phantom before us, and we feel that what lies beyond it is the sign of major importance. Everybody knows that mere material substance, as we know it, has no consciousness and sentience; yet we are conscious of the presence of the tree out yonder. When we walk out to it, we find it there—a real tree. We may test its reality by feeling its bark and by hearing the sighing of the wind through its foliage. At least three of our senses, therefore, attest its real existence to our awareness.

However, there is still more to follow. By a little attention we are aware of a good deal more than a mere tree. We note that the tree has a symmetrical bole, with comparatively smooth bark; that the branches spring up slantingly from the trunk; that the bark is dark gray; that the foliage, the season being

autumn, is quite variegated in color. Now a new psychical experience comes into the field of consciousness: perceiving that the tree is beautiful, we are aware of a feeling of pleasure, and we may exclaim, "How beautiful!" Can mere physical molecular motion or muscular stimuli experience a feeling or esthetic pleasure? Surely there looms here another crucial plus sign.

But still further mental experience may occur in connection with the tree. Why is the foliage so variously tinted? In response to this question, another mental functioning power comes to the fore: we remember that there was a light frost a few nights ago which turned the green of the leaves into browns, reds, pinks, etc. Can mere material substance "remember?" Must there not be a something after that interrogation-point that has the innate power to recall and to bring past observations and experiences into the area of awareness when the proper stimulus from without reaches it?

But the mind can go much further in its relation to the tree. It may reason and schematize, and bring into play the scientific faculty (from *facio*, to work; therefore a functioning power of the mind, and thus etymologically a good term for psychology). To what order of the natural realm does the tree belong? To the organic world. To what phylum of organic objects? To the vegetable. To what family? The trees. To what species? The maple. Can such a complex psychical process be attributed to mere material substance? Surely not. There must be a rational agent or being or entity (call it what you will), that is able to carry on a process of ratiocination such as has just been depicted.

Suppose we try out another kind of sense stimulus in connection with its accompanying psychic reaction. Sitting at your desk reading or writing, certain sounds divert your attention. They are borne on the air in waves, which strike the tympanum of your ear, pass along through the anvil and hammer, and are caught up by the auditory nerve and carried to the proper brain center; then mysteriously the result of the process breaks out into your mental consciousness, and you say, "I hear the playing of the piano." How will you explain the transition of the physical process into the mental experience? There again is an unbridged gap—unless you posit or assume a real agent, the mind, which has the innate capacity for conscious cognition.

It should be further noted that the sound-waves in connection with the piano gave a very different impression and experience from the light waves in connection with the tree.

You do not think of saying, "I *hear* the tree," but, "I *see* the tree;" nor, "I *see* the music," but, "I *hear* the music." Can such psychical differentiations be assigned merely to sense impressions, molecular motion, or conditions and actions of the viscera and glands? Again, in listening to the sounds from the piano you experience much more than mere sound; you are arrested and stirred by the beauty of the music if the instrument is skillfully played; perhaps you are so affected that you cease to work at your desk and give yourself up to the enjoyment you experience in listening to the sweet sounds. Then you wonder who the artist is, and you rush downstairs to meet him, and to thank him for the rare and uplifting delight he has afforded you. All these experiences follow the plus sign which looms up after the mere physical auditory stimulus has come to you. You never think of saying, "My auditory nerve experienced a delightful feeling by becoming conscious." Somehow, explain it as you will, or leave it unexplained if you prefer, you feel that it was your *soul* that was thrilled by the rare music.

Suppose you hear a beautiful hymn or anthem with ennobling sentiment, then you experience a great deal more than the mere concatenation of sweet sounds; there is the important addendum of spiritual emotion and uplift. Could mere physical action and reaction create a spiritual emotion? In other words, can something be gotten out of nothing? Or, to put it still differently, can an effect belong to an entirely different category from its cause? If there is such an experience as a spiritual emotion—and there surely is in thousands upon thousands of cases—must there not be a spiritual agent or entity capable of having such an experience? If man is all material substance, and nothing more, why in the world and how in the world would material substance ever give rise to ethical and spiritual experiences? These are salient questions. They should be answered.

Percepts, concepts, and emotions exhibit *qualitative* differences. Men have high and low conceptions and feelings; also good and bad. Such differences are certainly hard to explain on a purely physico-chemical basis, or as the result of muscular action and reaction, or of glandular secretions, or of visceral operations. Think of trying to explain a high and holy joy or love as the sequence of the normal action of the viscera! Would not that be dragging a noble science down into the dust? If there are qualitative distinctions in men's motives, feelings and actions, there must be an entity ca-

pable of cognizing such differences. The best explanation is the admission of a rational mind or soul.

Of course, we recognize the difficulty of the materialistic monist in psychology. He asks, "What is the mind? What do you mean by such a metaphysical something?" Another question gives the best reply: "What is matter?" You believe that matter is the real thing and the only real thing. Then what is matter? No one can tell. If you say, "Matter is composed of atoms and molecules," we ask, "What are *they*?" If they are made up of electrons, what are *they*? If they are the result of vortex rings or eddies in the universal ether, the fundamental question leaps to the fore: What is the universal ether? No one knows, not the wisest chemist or physicist. Pursuing our interrogations to the *ultima thule*, we do not know what matter is in its fundamental essence any more than we know what mind is. Neither do we know what energy is, or electricity, or life. What we know is only phenomena, not noumena (things in themselves). But we know the phenomena of mind as well as the phenomena of matter. Those of mind are self-consciousness, thought, feeling, volition; those of matter are form, color, hardness, softness, solidity, liquidity, inertia. One class is as patent in human experience as the other. Indeed, our mental experiences seem to be the most intimately and immediately known, because all sense impressions must come into the consciousness in a circuitous route through material media.

The normal human mind has also the direct experience of *volition* in numberless instances. Philosophize about it as one may, such psychological facts come clearly within the range of experience. No experience makes a more palpable impact on the center of human consciousness. We choose between alternatives, we determine ourselves, and we know we do—if we know anything at all. The present writer has exhibited this obvious fact of experience in the classroom as follows:

In a few moments, he says, I am going to use my will thus: by lifting my right arm (now hanging by my side) to a horizontal position; then closing all my fingers except my index finger, and then crooking my index finger four times. Wait a moment! Ready! Now I *will* to do it! And the act is performed precisely as I predicted it would be performed. If ever I was conscious of anything in my life, I was conscious that, at a certain self-determined moment, I exerted my will, lifted my arm, and performed the rest of the experiment. Yes,

the major thing of which I was conscious was the voluntary exertion of my mind. This simple act of volition and all other acts of the kind are inexplicable on a merely physical basis.

It must not be supposed from the foregoing discussion that the dualist in psychology denies, ignores or slights the physiological concomitants in mental experience. Indeed, the consistent dualist must believe in interaction, because he recognizes the reality of both the mind and the body and their marvelous and intimate integration. It is evident to the dualist that the Power that brought man into existence made the mind and the body for each other—made them to be companion-pieces—at least, during this earthly lifetime. Therefore, what affects the one part of man affects the other.

A simple analysis of experience proves that the condition of the body affects the mind. If the body is in perfect health, the mental processes proceed in the normal way. On the other hand, ill health or violent bodily pain will greatly impede and disturb the action of the mind. This is a matter of common experience. But the opposite is just as patently true. To illustrate, if you have received good news just before starting to your place of business, you walk erectly and rapidly, your step is elastic and sprightly, and your whole frame and movement proclaim the exhilaration of your mental condition. If, however, you have received sad and depressing news, your body becomes stooped, and your feet drag along heavily—that is, if you do not make an effort to camouflage your feeling of dejection. For this reason, and others that we cannot take time to name, the study of physiology is very interesting for the psychologist, and furnishes an important aid in his studies and their practical application.

Science must gather enough data in the realm of reality to form an hypothesis, and then must try out that hypothesis on other facts, to see whether it will explain them adequately or not. We think we have shown the monistic hypothesis to be inadequate. The supposed causes are not sufficient to account for the grand effects. The primary fact of consciousness ever baffles the attempts of the behaviorist and the monist. So let us broaden our hypothesis to that of dualism and interaction, and try it out in the light of experience.

In the first place, this hypothesis comports with the almost universal experience of the race and with the *consensus gentium*, for nearly all people seem to feel that they have minds or souls as well as bodies. It would be a queer

trick of matter, if it is the only subsistence, to cause the vast majority of people to feel and believe that they have souls when they have none. That would certainly create a fundamental suspicion that the testimony of matter is very unreliable.

In the next place, on the assumption that man has a mind, that it is constituted a self-conscious psychical entity, and that it dwells within the body as its fitting habitat—on this postulate, we hold, all man's psychical and somatic experiences can be explained. Let us try it out. We are gifted with a visualizing power as a part of our imagination. We may thus visualize the mind as a self-conscious agent ready for action in connection with the brain. Now, whenever a sense impression is carried back into the cortex of the brain through the corresponding physiological channel, there is the self-conscious mind ready to recognize it. When a physical object is seen—a tree, an animal, a man—the mind apprehends it as belonging to the sphere of vision, *i.e.*, as a visible object. When a sound is carried back to the proper center through the auditory apparatus, the mind is there on the alert to recognize it as the ringing of a bell, or the music of a pipe organ, or the singing of a prima donna. The same is true of all other psychical experiences, whether they come through the senses or through rational or abstract mental processes. Every mental fact is known by the impact made by it upon the focus of the conscious self, and only in that way. This self, ever alive and alert in waking hours, may be likened to the operator in a central telephone station, who, being always on the *qui vive*, responds to every signal on the board before him, and calls, "Number?"

Should the objection be raised that we have assumed that the mind is so constituted as to be self-conscious and to be able to respond to various stimuli in a self-conscious way, we reply that the physicist has to assume that the ether of space is so constituted as to carry light and color on its infinitesimal undulations; the optic nerve is so constituted as to carry the image of an external object back to the cortex; the auditory apparatus is so constituted as to convey the waves of sound to the proper brain center; the nerves of taste carry back to the appropriate organ of the brain the various sensations produced by the passing of food and drink over the palate.

So, reasoning from analogy and testing all data in the alembic of experience, we must conclude that the mind is so constituted by its Creator as to be conscious of itself, of percep-

tions, reasoning processes, moral feelings, spiritual exaltation or depression, and all the other varied facts and phenomena that come within the arcanum of its awareness.

* * *

The Burning Heart

By Christopher G. Hazard, D.D.,
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CHRISTIANS often feel their lack of zeal and lament the lukewarmness of their hearts. There are flashes of fervor, but they are infrequent. There are spasms of activity, but they are brief. As a poet has expressed it, they have laid their hearts upon the altar of the Lord, but cannot get the fire to burn. They seemed not to have learned the secret of the burning heart.

And yet the secret of the burning heart is an open secret. It is revealed in a New Testament narrative of Christ's dealings with His disciples after His resurrection. It appears that, as two of those disciples walked on their way to Emmaus after their Lord's death, they were joined by the Lord, and that He proceeded to interpret in all the Holy Scriptures the things concerning Himself. The effect of this exposition of Bible truth, as stated by themselves, was that it caused the hearts of the two hearers "to burn within them."

There is an effect produced by the Bible itself, as the Holy Spirit opens our eyes to behold its wondrous contents, that cannot be obtained in any other way or by any other means. As a writer has remarked, "the Bible is the only book that God has promised to bless." We welcome any scholarship that will help us to understand what we read in the Bible; we are thankful for the aid of dictionary and maps, but we depend principally upon the light that the great book throws upon itself as we see light in God's light and praise God's word in God.

Helps to Bible study may act as a diversion when we substitute them for the Bible itself. We may thus be using moonlight instead of sunlight. There is no warmth in moonlight. Its revelations are shadowy and dim. The thoughts of men are reflections of truth rather than direct communications of it. We may so overlay the word of God with the words of men that we may thus bury divine truth beneath human wisdom. We may thus lose the joy of discovery, of finding out things for ourselves, and get nothing but second-hand

truth. Even the lives of the saints and the records of their spiritual experiences and thoughts give but a momentary glow as compared with the utterances of prophets and apostles, and all other words are weak when compared with the words of Christ.

Seek out of the book of the Lord and read it with prayer. Take it a book at a time. Feel the growth of that Seed that was sown in Eden until it appears in the incarnate God. Witness the providence that gives rise to the Hebrew people. See their national progress through the various forms of government. Witness the promises that glorify their future as they shall acknowledge Christ crucified and be restored to their land and the favor of the Almighty. Mark the outlines of ages and dispensations and the history of covenants as all human progress appears upon the sacred pages. Let the lesson of the facts of sin and the provision of salvation through the Redeemer be to you one harmonious scheme of spiritual truth as you follow personal and public histories through revelation and record. Follow Christianity as it deserves the name until it reaches heaven. Follow Christ's history as recorded in

the Scriptures until He sits upon His throne of glory here and gives to the world that righteous government that it vainly seeks in itself, for, since no man can govern himself without Christ, no nation can last that does not remember God.

The Bible itself and alone will convert to God any man who will thus deal with it. It will also furnish righteousness enough, peace enough, and power enough to furnish a successful earthly and eternal history. Its language is equal to its thought. Its figures are noble enough to represent highest things. To deal with it in prayerful faith is to be unspeakably uplifted and exhilarated. It changes experience into happiness, whatever our earthly lot. It kindles eternal hopes that can never disappoint. It is the one burning and shining light upon earth's beset and difficult way. There is a saying in the Bible that has been transferred and made the motto over a home hearthstone; it is this: "While I was musing, the fire burned." It presents to us in fancy the best wisdom of life, as it sits by the home fire and kindles its spirit while it meditates upon the word of God.

The New Philosophy and its Harvest

By the Reverend E. H. Crowson, A.B., M.A., Homestead, Florida



DURING recent years thinking people have been disturbed because of the vast increase of irreligion, crime and lawlessness in general. It is apparent that the effects are disastrous, but the cause of these is itself not so apparent.

The harvest of today is the fruitage of yesterday's sowing; and we are sowing afresh and in greater quantity the seeds which have produced this age of anarchy, restlessness and monstrous manifestations of evil, which once shocked, but now have almost seared, the public conscience. I wish to call attention to the doctrine of one man whose views are now in milder or bolder form generally disseminated throughout scientific and evolutionary circles, and which are profoundly, though silently, influencing the whole tendency of modern education, religion and moral life.

I have lately been re-reading some portions of Herbert Spencer's *First Principles of a New System of Philosophy*. Had I read this work and believed it in my adolescent days, I would by now doubtless have been a confirmed agnostic, if not a rank atheist. For its teaching is agnosticism, and its fruit is practical atheism,

which usually precedes and always accompanies theoretical atheism.

In Part II, Section 37, of this work, he defines philosophy as "completely unified knowledge"; and these words he himself italicizes. This is the part called "The Knowable," and according to his scheme, the only things knowable are the material things. Therefore, "completely unified knowledge" must be purely materialistic. One might say that the ultimate of that which is manifested may not be known intellectually, but may be known spiritually. A theist might properly urge this viewpoint. But it is not that of Spencer, who calls it "our highest wisdom and our highest duty to regard that through which all things exist as the Unknowable." First let us notice the general observations which he lays down in support of this conclusion.

1. Our duty requires us neither to affirm nor deny personality to God.
2. This is the religious position of which all other positions are mere approximations.
3. That there is an *it*, the Ultimate Cause of all things, whose nature is devoid of intelli-

gence and will and as far above them as our intelligence and will are above mechanical motion, is possible.

4. The Reality which lies behind the veil of appearance is incapable of conception in any degree whatsoever, and to attribute to this *it* any qualities or to regard *it* in any anthropomorphic light is the essence of irreverence and impiety.

5. The ancient conceptions of many gods have been displaced by the Christian's God, a decidedly forward step. But as pagans worship various images, so we worship an immaterial concept, fancifully embodying a man on a huge scale and setting him aloft far away. This is the modern image of God, which, like its lowlier origins though higher than they, is a transitional view, suited for this era in man's development, but to be displaced by a nobler philosophy which Spencer fondly hoped would be his own damnable agnosticism.

These are the five propositions supporting his contention against man conceiving, knowing and experiencing God. If they be admitted as true, as is sadly the case in the general scope of modern education, then the stage is at once and completely set for all dissociation of humanity from God; and the gate is opened for the full flood-tide of iniquity. Modern education as a whole is saturated with the evolutionary philosophy, which is the genius of Spencer's agnosticism. I wish to take up each of his five general observations, and make some comments which I trust will serve to show the fallacy and peril of relying upon such unworthy sophistry.

1. Our duty, if an agnostic may know what duty means and may admit that there is such a thing as duty, is to find the truth about everything of which knowledge is available: ourselves, our environment, and our Ultimate Origin, the God who created our environment. In the pursuit of this duty it is further obligatory upon us to admit *all* the evidence which our intelligence, sensibility and will present in both their moral and mechanical aspects. It follows also that what we find to be real and true, that we must affirm; and what is not real and true we must combat and deny with all diligence. If morality be anything more than a name, these things are our duty. To affirm beforehand that nothing may be known of the Ultimate Cause is to beg the question utterly; for that is the very point at issue.

2. If religion means anything at all, it means a direct relationship between the human

worshipper and the Unseen One who is worshipped. We need not notice here the implications of this relationship. But there is no religion without that relationship. Some seem to attain a relationship with the Invisible through idols, images and saints, processions, etc. Others, through the Bible, meditation, prayer, spiritual inspiration, social fellowship in religion. Whatever the means, the relationship must be there to form a religion: for this relationship is religion itself.

But if we believe the modern philosophy of evolution as spun by Spencer and others; if we affirm that we are unable to detect anything of the Ultimate Cause; we thereby exclude any possibility of a relationship between creature and Creator. If we cannot know anything of the Creator, we can have no relationship with Him. If that be the case, we can have no religion; and Mr. Spencer's position, instead of being *the* religious one as he claims, is the utterly irreligious and anti-religious one. For, to believe myself incapable of knowing God or to think of God as incapable of knowledge, is effectually to cut away any relationship to Him, and thus at a stroke to deprive me of any religion whatsoever. If God be unknowable, religion is impossible. Obversely, if God is knowable, religion is inevitable.

The history of humanity plainly disputes Mr. Spencer's fallacy and the contrasting words of Jesus utterly abolish it. For Jesus said: "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Because of His own essential, eternal and inalienable Deity, Jesus is *the* religious genius of the race; and Mr. Spencer's dictum cannot stand against the consciousness of humanity and the word of the immaculate Christ.

3. This modern system of philosophy holds that it is not only possible, but quite likely, that God is as utterly transcendent and devoid of intellect, sensibility and will as we who possess the three attributes utterly transcend mechanical motion. But let us not forget the following considerations:

(a) With all our intellect, sensibility and will, we are limited by mechanical motion, to-wit, in our bodies, which, in turn, form certain limitations upon our minds. Even though we transcend materiality, we are not devoid of it. Likewise we may follow the parallel argument and say that, though God certainly transcends humanity, He is not devoid of personality as distinguished in intellect, sensibility and will. There *may* be a "fourth dimension" of per-

sonality which transcends intellect, sensibility and will, but it certainly does not supersede them; even as our own intellect, sensibility and will transcend, but do not abolish, the mechanical powers of our physical constitutions. Notice: I do not assert that in the divine personality there is such a "fourth dimension," I dare not, for it is not revealed in His Word, and so far as I am concerned, the idea is not tangible to reason. I merely concede the point to show the fallacy of this agnostic philosophy.

(b) In propounding this view, Mr. Spencer recommends that we adopt a certain sort of insanity. I readily grant that a God devoid of personality (*i.e.*, intellect, sensibility and will) would be wholly unknowable, as these are our only means of knowledge; and any Being devoid of them is to us inconceivable. I further assert that to ask the human mind to believe that is to ask of it an act of faith far more difficult than to believe in the Christian's God. The human mind cannot persistently and consistently hold this belief, because it is constitutionally unable. There are marvellous things narrated in the Bible. But give us an omnipotent God and no miracle is incredible, nor even difficult to believe. There is nothing in the Bible constitutionally incapable of human belief.

But a God without personality is incapable of conception or belief. In endeavoring to escape the mystery of the Christian's Deity, Mr. Spencer has created for the modernist an intellectual absurdity, a contradiction in terms, a monstrosity of thought which the human mind in its sane moments can never accept. I can understand a sane man who believes in the true God being at times tempted to agnosticism; but I cannot understand that a healthy mind can conscientiously believe such an irrational doctrine.

(c) In reality a God who is unknowable is non-existent. The Christian knows God, but does not comprehend Him. He understands certain facts about God. He experiences certain verities in God. But he does not thereby understand all in God that might be understood. Certain other things remain known either by revelation or by rational postulate, but he does not comprehend them. We cannot with our finite minds exhaust the cognoscibility of the Infinite Spirit; but that does not mean that the ranges of reality which we do not comprehend are unreal. But if God were wholly unknowable, He would simply not be. To be is to be self-conscious and capable of

knowledge by others, in some measure at least. That which is wholly unknowable is wholly not.

(d) In asserting that this Unknowable One transcends intellect, sensibility and will, Mr. Spencer does not substitute anything which might take their place. While he ascribes "all things" to the creation of "the Unknowable," he at the same time deprives the Unknowable of that intelligence, energy and purpose which the whole system of Nature constantly presents, and which Mr. Spencer in his doctrine of evolution elsewhere so eloquently applauds. How is this? A universe manifesting intelligence and purpose is created and supported by One devoid of intelligence and will! Shall we, can we believe this absurdity?

Yet he solemnly commends this to us as both the scientific and the religious position.

I conclude this point by simply saying, in the divinely-inspired words of St. Paul: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Spiritual things are spiritually discerned, and it is evident that the devotees of the agnostic philosophy lack even the lowest degree of that discernment. This is truly the case with many of Spencer's modern disciples; and the key to the general ignorance of God and consequent irreligion in these days may be found in the words of the same apostle, when, in describing an age to which ours forms a four-fold parallel, he says: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:28).

4. The agnostic philosophy next assails the anthropomorphism of Christian belief, and Mr. Spencer called its professors' piety "the impiety of the pious." Here he puts the cart before the horse. We do not construct a personal God out of our own personality; but a personal God has constructed us like Himself in personality; and therefore, in forming a belief in His personal being and existence, we but reflect His own image in ourselves. The anthropomorphism of personality is inevitable in religion because we are created in the divine image. I make no apology here for any other sort of anthropomorphism. Any deficient anthropomorphism, Christian or otherwise, is due to two fundamental defects in human nature:

(a) The carnal nature, which is derived

from the original sin of the first man, known in theology as the fall of man.

(b) The imperfections at present of our total constitution: spiritual, mental and physical. This is consequent on (a).

These two factors have introduced into divine doctrine and worship, as humanly conceived and practised, certain crudities of conception and ritual, varying with the degree of light and culture of the religionists themselves.

But to declare that the doctrine of divine personality is an anthropomorphism original with man is totally erroneous. We know something of what God should be and is by His universe and by His image in ourselves. We know more by His own divine revelation, which is at once rational and credible.

In formulating his position, Mr. Spencer has put an argument in the mouth of many against Scriptural and true Christianity; and the argument is as deficient in reason as it is in foundation. His declarations, so pregnant with ridicule of the Christian's faith and God, are the acme of blasphemy. This sort of philosophy is the direct root; and much of the modern skepticism and moral corruption is the natural fruit. So long as such notions are imbedded in our rising generations, we may look for Societies of Atheism to increase and for Bolsheviks of every name and degree to multiply. For as such doctrine is believed, so much will godlessness, attended by inordinate corruption, wax worse and worse and corrode the heart of humanity to its core.

5. According to this Spencerian philosophy, the Christian's idea of God is an improvement over pagan notions; but he regards it as only transitional. However, it must be observed that the Christian view has all the truth of the pagan systems, and yet is not an outgrowth of them, eliminating as it does their errors. It is not an eclectic philosophy evolved by natural selection or by the "trial and error" method. It is a revelation begun with Adam and maintained through a series of patriarchs in solid but simple form; revived and nationalized under Moses and Elijah; spiritualized and given full scope in Christ; and organized and extended to its proper pursuits and limits by the Christian church throughout the ages. Those limits are two-fold:

(a) The internal or subjective experiences which grow as our knowledge of God grows.

(b) The external or objective realizations, which are nothing less than the evangeliza-

tion of the whole world and its utter subjection to Christ as Lord and Savior.

But as we grow toward those divinely-designated limits, the full and perfect idea of God, so far as mortals may here comprehend Him, is already before us, collected in the Bible and graciously corroborated in Christian experience.

If any improvement in the concept and knowledge of God is to be found among men, it is due solely to this line of divine revelation, culminating in Christ and expressing itself through His body, the Christian church. It cannot be due to any mouthings of the agnostic or fancies of the bewildered pagan; nor is it destined to be trodden under foot by the heathen nor be replaced by the modernist's agnosticism, which is false in creed, empty of power, barren of life, productive only of deeper darkness, and at last of an infinite perdition.

Darwin was an innocent lamb in comparison with Spencer, who in his theory of agnosticism and dogmas of evolution has sown seeds whose harvest is the present-day materialism and anti-Christ combination of corruption in the world and heresy in the Church, accompanied by increasing skepticism, infidelity and blasphemy. To this evil root may be traced the general breakdown in public morals and the rising tide of anarchy throughout the civilized world.

If philosophy is "completely unified knowledge," as Mr. Spencer tells us, we may readily see how fictitious is the philosophy of God which it presents, basing it, as he does, on an Unknowable *It*.

Yet we find this philosophy in varied forms being propagated in many schools today: universities, colleges, high schools, academies, both religious and secular. It is sometimes given in raw form; sometimes in tabloid form; usually in broken, mild, enervating doses, so that the raw youth, inexperienced in thinking through such problems, is gradually chloroformed and his faith stolen away. Too often, alas, the capacity for faith is stifled, and he goes forth a moral imbecile and a spiritual cripple.

Thus we have morons in plenty; a crop of suicides; the temperamentalists; the horde of those who profess insanity as a defense for crime; and what more shall I say? Time fails me to number all the branches in which this monster extends his streams of poisonous power. It is high time that Christian civilizations cease dreaming, and arise with clear

mind and solid purpose, think through these matters, and condemn these vagaries.

The metaphysics of men terminate in practice. What I believe I will perform, if power and opportunity favor. What I believe and do, I will become. This philosophy of godless evolution has been taught and is accepted as true science in multitudes of schools and colleges. As a result we are living in an age of

rank agnosticism and defiance of God. Now is the hour to treat the disease at its source: namely, throw out of our educational systems the texts and the proponents of these heresies and in their place institute faculties and courses of study which will clearly lead our people into both a knowledge and love of our personal God; for only so can we be saved.

Christ Preaches by His Miracles

By Charles Roads, D.D., Baltimore, Maryland



VERY miracle that Christ wrought is also a parable. They are concrete and graphic presentations of step by step in personal salvation; and full of meaning in every detail as they show corresponding spiritual experiences.

None of Christ's miracles are spectacular. He refused once for all such superficial folly when He resisted Satan's temptation to cast Himself from the pinnacle of the Temple that the crowd there might see how unseen angels kept Him from harm. He did the mighty works of God in response to men's sufferings and deepest needs, thus making them wonderful permanent revelations of God's infinitely wise love and power, and how men could be saved.

Let us therefore study them as Christ's sermons in the concrete, giving pictures of salvation. First, the diseases and troubles He relieved are symbols of still worse inner spiritual evils. Spiritual blindness is far worse and goes farther than the physical. It sees not God in the universe filled with the wonders of Omnipotent Power and Wisdom beyond understanding and His overflowing Goodness. It sees no hand of God in all the blessings and privileges of its life in our Christian America. It opens the pages of God's Book and finds that marvelous Word meaningless and dull. O, the blindness, inconceivable to Christians, of the great unsaved world! Blindness that knows not it is blind. What was that of Bartimeus, or the man born blind; compared to universal spiritual blindness of the world around us? And leprosy is a measure of the depths of depravity and corruption of sin in the soul. For foulness of thought and imagination, for hog-gish devilishness in filthy actions, and for slimy serpentine souls leprosy of body is only a faint counterpart. And men are spiritually paralyzed so they can do no good thing fully, and full of the fevers of hellish lusts.

In the miracles Jesus sometimes comes to such sufferers and at other times they come to Him. So in the spiritual realm, Jesus seeks the lost and those who are sick, and often by the convictions of the Holy Spirit suffering souls come to Him. How interesting these seekings by Jesus of the man at the Pool of Bethesda, of the man born blind, of the dead young man at Nain, and others. How very interesting the coming of the ten lepers to Him, the woman with issue of blood and the great multitudes of sick and blind and demon-possessed who thronged the streets of Galilean towns as He went from place to place.

We see the nature of saving faith in the way Jesus performed these miracles. The healing of several blind men is detailed, each differently. One blind man had a salve of clay put upon his eyes and he acted his faith in Christ wonderfully by groping his way to the Pool of Siloam and coming seeing; another, Bartimeus, had worked up his faith to the saving point by fighting opposition to his cry to Jesus to save him; then he was instantly healed by a word; a third had two distinct acts required before he was fully cured. The leper who came believed Jesus had power to cleanse him, but was He willing? Jesus rounded out his faith, the man appropriated and his flesh came as a little child's. Jesus healed at a distance the Centurion's slave and the nobleman's son, but He insisted upon going to Jairus' house to raise his child from death.

The healing of ten lepers who came to him is an example of instant and complete faith appropriating healing, and most heroically acting it out. In response to their cry Jesus simply said, "Go show yourselves to the priest!" meaning, go in absolute faith that you will be healed on the way, so that the priest may give you a certificate that you are then free from all leprosy, and may return to your family. In other words, you lepers go for a certificate that you are no longer lepers.

Think of the sublime faith required. But they all had it and were cleansed. One returned to give thanks, a Samaritan. But the priest probably would not have given him a certificate anyway. And still more probably because he was so perfectly cured he would not need the priest's attestation of it.

Christ's sympathy with weak faith is very beautiful. He raised two from the dead on weakest faith of parents and of the widow-mother of the young man at Nain. This interesting variety of ways of doing the miracles all express aspects of saving faith so helpfully and vividly. As sermons on practical saving faith, what could be more beautiful or helpful than these miracles?

The limits and power of intercessory prayer for others are marvelously taught. The Roman centurion of Capernaum for his slave exercised the greatest faith Jesus had yet met with. It really surprised Jesus by its far-reaching measure, and its roots of unparalleled love for God, for the Jews, for his slave, and its humility unequalled, and faith in Christ's word and power. The nobleman pleading for his son in distant Cana asked Jesus to come down, but instantly accepted Christ's word that He had healed the boy, stayed overnight there in absolute confidence, and next day went home and found that the boy had been healed the very hour Christ had spoken to him. The Syro-Phenician mother had also wonderful faith, the faith of patience in apparent rebuff and going to lowliest humility, which Christ honored with a great deliverance for her daughter. And the boy demoniac's father in desperation cried, "If thou canst, help us!" Which "if" Jesus at once threw back at him, "If thou canst believe!" And the man believed not only that Jesus could drive the devil out, but that Jesus would give him the needed faith to claim it! What a gospel sermon is there!

And the four men, bringing their friend to Jesus by way of opened roof and lowered bed, saw the radiant face of the Lord looking up at their eager faces and doing more than they asked. For He first saved the man's soul and then to show He could do that He bade him take up his bed, that had made so strange a journey, and go, the crowd now opening a way for him saved which they would not do for him sick. Mary and Martha's prayer for their sick Lazarus was delayed in answer but ended in a far greater and all-glorious answer, after Martha's faith said, "Yea, Lord, I know thou canst do all things." All these are vivid, unforgettable pictures of faith!

The healings and deliverances describe what is salvation. It is opening spiritual eyes to see God evermore in all things, as He is declared in the heavens, in His Providences, in His Word wonderfully, and in the experiences of His-indwelling Spirit. It is unstopping long deaf ears and loosening dumb tongues to give glorious testimony to Christ's saving power. It is cleansing whiter than snow souls that were leprous to scarlet and sore to crimson hue. It is giving vigorous nerves to paralyzed love and sympathy and patience and faith in men and in God. It is raising those who were dead and casting out devils, however many or fierce or horrible. We need to traverse the entire range of the miracles of Christ to get all sides of what salvation of souls by His grace includes.

Miracles of meeting the needs of His people are likewise sermons of redemption. He fed the multitude out of His creative Hand, in which grew bread as never Dakota fields grow wheat. How? By taking the little the boy brought Him, little, but all that the multitude possessed. Working by and through that little, do you see the Gospel lesson? And do you remember the surplus twelve baskets, and at another time seven hampers? Remember the surplus, said Jesus, when an entirely new experience comes, the violent storm at sea. He that could feed all and leave so much can meet this need of calming the roaring seas. How is it that ye have no faith? We are constantly meeting new emergencies, - new distresses, but a real faith reasons from old deliverances to the newest need. Jesus did that other, so He is able to do this thing.

When we remember that the salvation of Christ includes body as well as soul, we can see the deeper significance of all His miracles. Our body is the Temple of the Holy Spirit now, it is to be raised incorruptible and in power and spiritual properties or translated at His coming. The Protestant Episcopal Church now, and please God soon all Protestantism, will recognize once more the healing ministry of the Church for the bodies of men. Have faith in God!

So we urge a restudy of all Christ's miracles for still more of spiritual suggestiveness than we can ever hint at here. They are richest allegories of salvation, Christ teaching by acting it out, parables beautiful and wonderful. In every way Christ would impress the world with His saving wisdom, but in no way did He accomplish it more tenderly than in His healing of multitudes of the sick and suffering.

Evolution Weighed in the Balance of Psychology and Found Wanting

By Professor Parl L. Mellenbruch, Ph.D., Springfield, Ohio



EVOLUTION is an unsatisfactory foundation upon which to build a suitable and well-rounded system of psychology. The evolutionary theory may be used to suggest possible similarities between the reactions of man and the lower animals, but when relied on as a basic explanation for the nature of mental processes at the present time in *homo sapiens*, is not only disappointing, but even in many instances decidedly misleading. Some psychologists fall into the error of denying the existence of any psychical activity for which some definite physical basis cannot be found. The monistic psychologist, who is in the main a devotee of evolution, tends to minimize or deny altogether any impulse, aspiration, hope, volition, or even perversion or mind-twist for which he can find no definite neurological mechanism. This attitude is as unscientific as the denial of the presence and reality of lightning before the time of Franklin because no one understood its nature as electrical energy, or as that we today should deny the existence of electricity because we cannot fathom its true nature.

It hardly seems scientific to deny the existence of something merely because we do not know of any method whereby we may point to some indisputable sensuous aspect of it. Activities resulting from so-called non-existent (non-physical) volitional acts and processes seem to give sufficiently definite physical manifestations to indicate the reality of such subjective initiations of activity, both physical and mental. As I was writing the above sentence, I chose to stop writing and deliberately pulled out from my past experiences a particular scene which I witnessed two years ago on a trip through the East. Without allowing the completion of the recall of this scene with incidents connected with it, I chose to repeat the abc's. - When I came to the letter "r" I, through an arbitrary choice, left the alphabet unfinished and chose to see how many different breeds of dogs I could name. (I am not a dog fancier in any sense of the word and so am not troubled with impulses to name different sorts.) Finally I chose to come back to my writing. The external break in my process of writing by the voluntary recall of

the scene, then an equally sudden and unpremeditated break through the volitional introduction of the reproduction of the abc's and finally another break intentionally introduced by naming as many kinds of dogs as I could think of, coupled with the consciousness that volition or intention rather than helplessness and confusion characterized my conduct, appears to be convincing evidence of the reality of the volitional processes. Volition cannot be denied merely because no definite neural mechanism has been pointed out as its physical basis.

A scientific fact has been described as an appearance observed by several investigators under identical conditions. For example, it has been noted by various observers that the force with which a body is attracted toward the earth (equals weight) is the product of its mass and the acceleration due to gravity. In a similar fashion, temperature is said to be the physical measure, on an arbitrary scale, of that condition of a body capable of affecting our sense of warmth and cold.

Both of these definitions are "scientific" in the sense that they are commonly accepted as "scientifically" true. Yet when we analyze them we will see that they are true only to the extent to which the intangible, immaterial, psychical part of man, his feeling of assent or conviction, leads him to accept them as true. I hasten to maintain that the aspects of mental experience denied by the evolutionary materialistic psychologist are as scientifically true as are the facts of weight and heat. They are as universally true and convincing in human experience. Universally men and women of training, keen sense and rational discrimination are asserting that they experience aspirations, ideals, convictions, volitions, free will, and the like. To doubt them is to deny the very foundations necessary for accepting observations in the field of physical science.

Abnormal psychology still has as a class of diseases those which are functional, that is, those without known pathological basis or definite association with any form of nervous lesion or somatic disease. Since, on the whole, such mental aberrations must be looked upon largely as exaggerations of one tendency or another which is present in typical men and wom-

en, it almost follows that many of our attitudes, ambitions, ideals and "notions" have no specified known neurological pathway. A normal person will take on an altogether abnormal view of life within a day if those who come into contact with him will connive together to make him suspect that they are having jokes and fun at his expense. Indeed, at this moment, I may call to mind the persons with whom I get along with difficulty or I may call to mind my loyal friends. The one instance brings its state of resentment and depression, while the other leads to a state of good cheer and confidence. I, the subjective volitional self, am able in large measure to create the situations which make or mar my outlook on life. It is the aim of the scientific method to de-

scribe the facts of experience in verifiable terms as exactly as possible, as simply as possible and as completely as possible. It is simply sincere critical thought which admits only those conclusions which are based on evidence. The evolutionary point of view in psychology tends to warp the description of man's mental life by either overlooking or denying the existence and reality of those elements which do not fit into its preconceived scheme. The dualistic view, on the other hand, allows for a simple, accurate and reasonably complete description of mental activities and experiences. It accepts the physical in so far as it gives promise of validity, and maintains, in addition, the validity of the psychic.

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Do we need more Effective Weapons?

By M. E. McDonough, Brookline, Massachusetts.



NOTWITHSTANDING the fact that the present day conflict between Fundamentalism and Modernism has awakened many sleeping Christians and armed them for active participation in warfare, and while Bible schools, training classes, evangelistic campaigns, prophetic conferences and Fundamentalist conventions have increased, the fact still remains that a very large percentage of our young people are dominated by the subtle errors of Modernistic teaching.

It is not in the spirit of criticism that we seek to discover the weak points of teaching that is fundamentally correct in its structure and truly evangelical in its appeal; instead, this is an honest attempt to find a method of teaching that will more successfully combat present day error.

We must remember that the methods used with good results fifty years ago are not sufficient for the time in which we live. New forms of error, new dangers, new conditions, demand new methods of presenting the old truths; therefore let us seek to discover wherein the present day methods of Bible teaching are lacking.

A careful survey reveals as the first point of failure, a lack of positiveness and definiteness in the presentation of the objective aspect of

vital truths. If Bible teachers would only present spiritual truths with the positiveness of teachers of mathematics, our young people would be able to withstand the subtle, deadly error to which they are exposed in our schools and colleges.

In teaching religious truths we should have a set of propositions, so clearly defined that the objective aspect will appeal to the intellect in a convincing, irresistible manner. If this is done, we may trust the Holy Spirit to do His work along the line of application, with the result that the clearly perceived objective will become a subjective reality.

The definition of spiritual truths should not be less exact than those of mathematics. Our young people should be able to define sin, repentance, regeneration, eternal life, as accurately as they are taught to define a straight line, a sphere, an angle, a cube.

One has only to question the majority of Christians to discover the great lack of intelligent apprehension of objective truths. As an illustration, let us take the sin question. The majority of Christians have a very inadequate perception of the nature of sin. They seem to think that sin is some specific act of wrongdoing but they fail to discern the attitude that causes the act. A missionary who was a graduate of a well-known missionary training insti-

tute had her attention called to the distinction between the attitude and the act, during her first furlough, and she confessed that until that moment she had not seen the difference between *sin* and *sins*. Why should we not give our young people the inspired definition of sin as found in I John 3:4, (R.V.) "sin is lawlessness," explaining that lawlessness is "wilful, deliberate resistance to the authority of God," and that the manifestations of this attitude are *sins*. Furthermore, if the origin of sin is shown as antedated by thousands of years the creation of man, our young people will not be deceived by the illogical teaching that "sin is a belief of mortal mind."

This lack of definiteness also applies to the evangelist as well as to the Bible teacher. Our evangelistic methods are sadly lacking in the presentation of a strong objective basis. The appeal to the unregenerated is to the emotions rather than to the intellect and will. The subjective aspect of truth is presented resting upon such a weak objective basis, that many spurious conversions result, while persons truly regenerated have not sufficient basis for normal growth and experimental victory over sin, self and Satan. Persons are urged to accept Christ before they are clearly shown who Christ is, what it means to accept Him, and why they need His life. They are asked to "follow the Master," "come to Jesus," "hit the trail," "take a stand for Christ," "become a Christian," etc., when only a superficial presentation of the gospel story has been given. Thinking people turn from such feeble presentation of vital truths with dissatisfaction if not actual disgust, and as a result, they fall an easy prey to the pseudo scientific teaching of the modern pulpit.

Another weak point which we need to recognize is our failure to present the scientific accuracy of the Bible, thereby giving the Modernist a wonderful opportunity to inoculate the minds of people with the subtle poison of the theory of evolution. How many times have we heard the remark by Christian teachers, "We must not expect the Bible to teach science"? "It is not a scientific book."

The result of such speech has been most disastrous. It has cast discredit upon God's written Word which is the only text book of exact science. Modern scientific text books are revised with each new discovery, but the Bible has anticipated these discoveries by thousands of years and our scientific men are only slowly, painfully, approaching the outer court of the great temple of God's creative work. Our failure to discern and interpret the scientific statements of the Bible, has caused the student

to be led away by the seductive teaching of the agnostic college professor. Indeed, long before the college is reached, our young people have been taught to discredit the statements of the Bible, and God's written Word is regarded as an antiquated book from the scientific standpoint.

Many Fundamentalists are giving ground to the teaching of theistic evolution through failure correctly to interpret the scientific statements of the first chapter of Genesis. It is to be regretted that many Bible teachers have seen in the second verse of this chapter only a chaotic mass of primal elements, out of which God's creation arose. The failure to differentiate between the original earth as it swung into space at the command of God, and the wrecked earth, as described in the second verse, has caused great confusion and helped to broaden the gulf between the Bible and Science. The Rotherham translation of Gen. 1:2 will help us to perceive that the first phrase of this second verse indicates the most awful cataclysm which our planetary system has known.

This translation reads as follows: "Now the earth *had become* waste and wild, and darkness was on the face of the roaring deep."

Bartoli, in his remarkable book *The Story of Creation*, writing of this cataclysm, says:

Between the first creation, and the description of Chaos of the second verse, there occurred a cosmic catastrophe, an appalling cataclysm of worlds, whereby not only our earth was broken up into fragments, but even our solar system was displaced, co-mingling with the earth, and the whole world became a confused mass of heterogeneous elements, a dark, waste and formless chaos.

Other scientific men tell us a similar story and it will be well for the Bible teacher and theologian to acquaint those under their care with the scientific facts that need to be known. The student of geology will not cast his Bible aside if he is taught the truth concerning the original earth, the wrecked earth and the reconstructed earth, also the great topographical changes resulting from the deluge of the time of Noah.

As we proceed in our investigation we shall find that the root error of our present method of teaching is the lack of application of the biological principle in our presentation of the gospel. Students in our schools and colleges are carefully trained along biological lines and they are led to discern the differentiations between the various planes of life, and are acquainted with the manifestations of the various life principles; but when they listen to the teachings of religious truths, they are not led

to discern differentiation between created human life and the uncreated life of God; consequently the new birth is shorn of its deep significance, and God's great plan of Redemption for the sinful human race is minimized.

It is safe to say that the failure to clearly differentiate between the created life of man and the uncreated life of God, has given rise to innumerable false systems and caused untold suffering to many Christians.

A period of investigation covering many years has brought to light the fact that surprisingly few Christians really know the nature of the life which enters the human spirit at the instant of regeneration. An experience, rather than a life, is set before them, and as a result, so much confusion exists in the minds of Christians concerning the nature of eternal life, that conformity to type becomes almost impossible. The case is even more serious still; for failing to perceive the unchangeability of eternal life, the minds of many Christians become unbalanced because they think that they have lost this life. On the other hand, many minds entertain pantheistical conceptions which effectually prevent the results of Christ's redemptive work to be discerned and appropriated.

The Modernist tells us that "Christ came to teach us that all men are the children of God." Such a statement reveals the fact that the Modernist entirely sets aside the biological principle in connection with the higher planes of life. Biologically a child of God must have the life of God, and only those who have chosen that life are biologically children of God. The Modernist reasons that because "God created man in His image and after His likeness" and "breathed into his nostrils the breath of life," that man was thereby constituted a child of God. Biologically we see the falsity of such reasoning. God's life was *not* created; man's life *was* created; therefore here are two distinct planes of life. God breathed into man the human life principle, but man must use his power of choice if he is to become a child of God. This necessity of using the power of choice is set forth in John 1:12 and Gal. 3:26; passages that indicate the biological principle. The first Adam needed to choose the life of God if he were to become a child of God. *Potential* sonship only, was his possession by creation.

The Fundamentalist recognizes the need of the new birth as the Modernist does not; yet is he not illogical when he says "Christ came to restore our lost sonship"; "God breathed His Spirit into the first man"; "Man lost the life

of God when he sinned"; "We remain God's children as long as we obey him," etc.?

These and similar expressions that we constantly hear upon every side, reveal the lack of teaching from the biological standpoint, and as a result people are led to believe that Adam was created a son of God, that he lost his sonship when he sinned and Christ came to restore that which was lost. No wonder that God's great Plan of Redemption in its completeness is not perceived by the average Christian. It is surprising that teachers who make such statements do not seem to perceive how illogical they are. If Adam was *created* a child of God then he did not use his power of choice in the matter.

Again, if he were a child of God he must have had the uncreated life of God in his spirit; therefore when he sinned he must have lost this measure of God's life which constituted his sonship; or, because God's life is unchanging, this spark of God's life must have remained in his human spirit notwithstanding his sin. If the life of God remained in his spirit, he does not need the new birth. It follows that we, too, may lose the uncreated (eternal) life which enters our spirit at regeneration and, while justified, we are not sure that we shall ever be glorified.

Alas, how confused and sad are many children of God when He has so plainly declared "these things have I written unto you that believe on the Son of God, that ye may *know* that ye have eternal life, who believe on the name of the Son of God" (1 John 5:13).

Having briefly touched upon the failures of our present day Bible teaching, let us portray the success which has been realized when vital truths have been taught from the biological standpoint with axiomatic clearness and due attention given to the scientific statements of the Bible. Wherever this method has been employed, there has followed a clearness of perception of the origin of life, the differentiations of planes of life, the complete cycle of redemptive truth, and the work of the Holy Spirit in the application of vital truths of God's Word, with the result that not only has the believer become grounded and settled, but he is used of God in meeting the challenge of the present day teaching of error. Until one has adopted this method of Bible study, he cannot appreciate its value.

Not only does such teaching result in the formation of strong Christian character, but it intellectually corners unbelievers; and it is only by presenting vital truths in such a man-

ner as to grip the intellect, that we can successfully meet the so-called intellectualism of the day. Men must be led to apprehend intellectually before they can choose intelligently and see spiritually.

The disgust with which many thinking people turn from illogical Bible teaching, disappears when the gospel from the biological

standpoint is presented to them, and many who apprehend the truth, yield to its power.

In conclusion, does not the seriousness of conditions at the present time stir us to lay hold of any and every weapon that may be of use in our warfare against error? Are we willing to exchange our rusty flintlock for an up-to-date rifle?

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Deeds can be as Dead as Creeds

(We consider the following one of the most discriminating statements that we have ever read, and most opportune as well. It is an editorial in *The Christian World*, the organ of the Reformed Church in the United States.—Ed.)



THAT *creeds can be dead* is a fact discovered long before any of us were born—though it is advertised as a recent discovery of the "modern" mind. The age succeeding that of the Reformation is known among historians as the age of "dead orthodoxy."

Jesus Himself anticipated the fact and the fate of those who professed well and lived ill. To folks who had long repeated, "Lord, Lord," He announced the ultimate judgment, "I never knew you, depart from me."

We wonder if heterodoxy can not be as dead and deadly as orthodoxy. If an actual untruth is professed, will it not yield a crop of evil in the life? If the heterodox are inconsistent, with the half-truths they profess, why should they escape the charge that even the better half of their creed is a dead creed?

To hear half-baked critics (within and without the church) one might suppose that only orthodoxy is hypocritical, only heterodoxy is sincere; that only an orthodox creed can be dead, and that a heterodox creed is all alive and life-giving!

The critics of creeds are obsessed with the thought that creeds are necessarily dead. Men have died for what they believed (either as individuals or as groups) was the truth. Men have also lived for the truth and by the truth. What is so dynamic as truth, what is more enlivening than the truth as it is in Jesus?

Deeds, too, may be dead. A principle recognized in the courts and elsewhere is that the motive is part of the act. According to that principle how many dead deeds there must be!

What heart-searching that principle should cause in the best men of action!

When a man does lesser good acts to excuse his rejection of God's Son, our Savior, are those not deeds of death? "The good is the enemy of the best." Nowhere is that dictum more applicable than to the so-called good deeds of those who reject the Prince of Life, and who quiet their conscience with the opiate of their morality. Like one of Spenser's characters, men "salve their infamies with noble deeds." What is more infamous, when God so loves the world that He gave His only begotten Son—what can be more infamous and death-dealing than to reject that gift and the eternal life which He brings?

What we have just said was said in his own way by the writer of the Epistle to the Hebrews (6:1; 9:14). "Repentance from dead works" is something the disciple of Jesus should class among his elementary lessons—like his A-B-C. "The blood of Christ shall purge your consciences from dead works to serve the living God."

If it is true that only dead things can issue from the dead, then it is a question how one who is dead in trespasses and sins (dead also because rejecting the Life-Giver) can bring forth good deeds that really live.

Alas, yes; deeds as well as creeds can be dead. "Who shall rescue me from the body of this death? I thank God, through Jesus Christ our Lord!" Every believer in Christ must show himself a pattern of good works (Tit.2:7), remembering ever that Jesus gave Himself for us to make us His own possession, zealous of God's works (Tit.2:14).

* * *

The hope of America does not depend upon war, but upon the Christian colleges.—Woodrow Wilson.

Christianity versus Other Religions

By Mrs. H. P. Dunlop, Chicago, Illinois



MAN is inherently religious. Herbert Spencer said, "Religious ideas of one kind or another are almost universal. They are deep-seated and not superficial."

There are three principal forms of worship adopted by man. Nature worship is the most primitive form. Since man is unable to understand nature's workings, therefore there must be in it a superior personality or being to whom one should pay homage. Another form is ancestor worship or reverence for the spirits of the dead. The philosophy in support of this belief is that, since the breath was not seen to perish when it left the body, it must exist, and it is a prudent act to be on friendly terms with these spirits. The third form is that which regards as sacred some animate or inanimate objects. Worship of the living God, worship of human beings, and worship of idols come under this.

All these forms of religion are being practiced throughout the world today, and there are those who maintain that any religion is sufficient in itself, and that it is wrong to rob people of their own religion and try to give them Christianity in its stead.

Since the tendency seems to be growing to put Buddhism, Confucianism and other non-Christian religions on an equality with Christianity, it might be well to make a comparison of these in order to pass judgment intelligently upon a proper relationship of these religions to Christianity. To determine the purity of water, the source is investigated. In the realm of science, in the consideration of a theory, the dependability and scholasticism of the one who advanced the idea have great weight. To apply the same principle to a matter of everyday life, in the buying of clothing, the label is carefully noted to make sure that the maker is one with an established reputation. Therefore, in this limited study of these religions, it is advisable to consider the fountain-head of each, for the stream of truth emanating from them can be no purer than the founders themselves.

Although history cannot assure us of the actual existence of Buddha, yet even the legendary accounts of him show how imperfect he was. Overcome by melancholy and depression, hating existence itself, he deserted an innocent wife and a helpless babe.

Even though Confucius' system of morals and ethics is the purest outside of the Bible, still he is charged with insincerity, for ancestor worship with him seemed to be merely a matter of form, since he would not acknowledge any principle from which it must have originated. Although he taught truthfulness, it was found that he commended deceit, that he could refuse to see anyone on the pretense of sickness, and that he deliberately broke an oath to which he had sworn. The scholars and people of China acknowledge this to be true.

In moral character Mohammed fell far below Confucius and Buddha. It is a sad fact that he revelled in lust, pursued plunder, and dealt in force. He gloated over the murder of enemies and practiced pitiless cruelty at all times.

Now, contrast with these three outstanding religious leaders the Christ, the founder of Christianity. History shows Him as the Sinless One, the Perfect Man, the one who must have been God because of His life and works. The whole world is compelled to say with Pilate, "I find no fault in Him." Therefore, measured by Christ, these men seem pitifully weak and human.

Again, it will be helpful to consider the teachings of these men. Buddha emphasized the weariness and burdensomeness of life, and offered death as the only hope of release from them. This surely is dreary cheer. Instead of peace on earth and hope beyond, he taught that deliverance from the things of life must come by ending existence itself, which would be brought about after many reincarnations. This state is called "Nirvana," which in its essence means "nothingness." Although Buddhism discovers human needs, it cannot satisfy them. It gives man an ethical standard, but it is inadequate. One's salvation must be worked out by himself without the help of God or man.

Confucius taught that man himself is able to attain moral perfection; all he needs is instruction and example; a right political philosophy embodied in a ruler would reform and perfect society. But his philosophy was inconsistent with the facts of life. Toward the end of his life he began to lose heart, for his whole experience belied his fundamental principles. Disappointed, he became melancholy and embittered. Furthermore, he had crushed out spirit-

ually by admonishing his disciples to refrain from speculation on spiritual things. Consequently they were left without faith, with no relationship to a living God, and with no hope.

Mohammedanism claims to have judged and superseded Christianity. It teaches the doctrine of "One God and Mohammed as His Prophet." Jesus is secondary to him. It is a militant religion, assuring heaven to those who die battling for it; consequently the murder of infidels is encouraged. Any purity of its religious motives is poisoned by this lust of plunder. There is no deep insight into good and evil. Women are slaves, and polygamy is sanctioned. Even heaven is sensual.

But note, on the other hand, that Christianity gives man faith in a living God and teaches him to love every other man. Not only does it show him his faults, but it also gives the remedy which no other religion is able to supply. Both the material and spiritual needs of humanity are so adequately met that there is no room for regret and no need of despair. It is clearly evident that Christianity surpasses all other religions in its result, which is purity of

thought and life. God in Christ supplies the power to produce a Christian life, while Buddha and the other merely human teachers hopelessly fail, and the results are superstition, gross immorality and idolatry. "By their fruits ye shall know them," is surely applicable to these.

One word regarding their literature. Scholars have shown that the oldest Hindu writings were composed 1200 B. C., or about the time of the Judges. There is a gap of nearly one thousand years after Buddha before his scriptures. Our oldest existing manuscripts of the New Testament were written one hundred years before the first edition of Buddhist scriptures were undertaken. Confucius wrote only six centuries before Christ. Although any similarity between these writings and the Bible may have been purely accidental, nevertheless, any good that is in them could have come from the parts of the Bible which preceded them.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

No Naturalistic Origin for the Earth

By Dudley Joseph Whitney, Exeter, California



IN THE effort to reconcile Genesis with science one of the first places where the attempt is made is in the origin of the earth. Devout scientists of a generation ago accepted Genesis, and also accepted the nebular hypothesis of Laplace, and developed a remarkable parallel between the two, so that it is safe to say that the big majority of us who think about the early history of the earth in a naturalistic way, unconsciously or consciously, think of the kind of earth history assumed, for example, by Dana, the great geologist of the latter part of the last century.

The assumed outline of events was something like this: In the earliest stages of the present solar system all the material was in a nebulous mass extending out beyond the limits of the outermost planet. Through millions or billions of years it contracted and developed heat until the central mass became the sun and outer parts became the planets, including the earth. That in brief outline is the nebular hypothesis of Laplace.

The earth, under this kind of an origin, would be very hot to begin with, and unor-

ganized, so to speak. Our present oceans would be part of the atmosphere as superheated steam, and this would correspond with the statement that "the earth was without form and void, and darkness was upon the face of the deep." The darkness would be due to the inability of the light of the sun to penetrate the thick, cloudy atmosphere.

Starting with this condition, the cooling of the earth, so as to precipitate much of the humidity in the atmosphere, would permit the coming of light; then in due time would come the formation of the continents, the beginning of vegetation, the complete clearing of the atmosphere so that the sunlight could penetrate directly and not in diffused form, the creation of simple, water dwelling animals; land dwelling animals, beasts, and men, all in a sequence which fitted in general outline both Genesis and geology.

On such a schedule of events the inspiration of the Genesis narrative seemed to be vindicated, and, without doubt, the general acceptance of evolutionary geology was due in large part to the conviction that it did fit Genesis so well.

In spite of all this, I wish to point out that this scheme of earth history has no sound basis in fact and that no naturalistic origin of this earth which has yet been worked out by astronomers or geologists has any real basis in science. This simply means that a careful investigation of naturalism shows that divine power was absolutely necessary in ordering and establishing this earth and the solar system generally.

There are nebulae in the distant heavens now. Taking a naturalistic view of the matter it would not be unreasonable to assume that our sun was formed by the contraction of a nebula. Where the difficulty is found is in getting the earth and the other planets into the solar system. The nebular hypothesis of Laplace is almost unanimously rejected by scientists as providing a satisfactory explanation for the origin of the solar system. (See, for example, *The Evolution of the Earth*, Yale University Press.) Chamberlain and Salisbury in their *College Geology* give ten important reasons why the nebular hypothesis is not to be accepted. Surely, then, it is unscientific to try to reconcile Genesis with science by figuring on the nebular hypothesis which science itself has had to discard. Yet this is often done. It ought to be stopped.

As a substitute for the nebular hypothesis, the so-called planetesimal hypothesis is often used as a naturalistic explanation of the origin of the earth. By this it is again assumed that the sun began as a great nebula and contracted until it became a sun, though without the planets. Then it is assumed that *perhaps* a slowly moving star passed close by the sun and through its attractive force drew off from the sun large quantities of fiery masses of gases and liquid material and that this became the planet.

In the first place, such a hypothesis is based upon the assumption that such a star did pass by and that it was big enough to do the business it did, but not too big; that it came close enough to the sun, but not too close; that it passed by slowly enough, but not too slowly. All of these things are merely assumptions, and very unwarranted assumptions, too. Even if the combination of circumstances was exactly right, *it still would not cause the solar system to take the form it did*. In other words, if astronomers assume the very improbable set of conditions required by the planetesimal hypothesis, yet the planetesimal hypothesis will not work. It is just about as bad as the nebular hypothesis, which has had to be discarded.

The recent book, *The Evolution of the*

Earth, may be referred to again for verification of this statement, and also almost any other good recent textbook in astronomy or geology. Yet one can pick up a late book like *Our Mobile Earth*, and find the planetesimal hypothesis discussed as if it were a reasonable hypothesis, not a single hint being given to the public that it is a discredited theory among real scientists.

One of the amusing features of the situation in this book in this connection is the publication of a diagram showing how the hypothetical passing star drew part of the mass of the sun after it. The alleged path of the passing star is given as bending *away* from the sun when it ought to bend strongly *toward* it provided it moved slowly enough to draw away part of the sun. A thing like this illustrates the very unscientific kind of reasoning that scientists often use when they are obsessed by a theory. It is fair to state that the author, Daly, did not work up the diagram, but borrowed it from another author.

The very decided failure of both the planetesimal and the nebular hypothesis in presenting a naturalistic origin for the solar system, including the earth, provides as good a reason as one could want for abandoning all efforts to "reconcile" Genesis and science in the matter of establishing the earth. Science needs to take the first step by providing some naturalistic explanation that will make sense. So far science has been unable to do so. Therefore we are required to believe in a supernatural origin for it, that is, to believe that the Lord of all the earth established the earth. Whether He made the material from nothing 6,000 years ago or sixty billion years ago need not concern us; evidently it had to be put into shape not much before the six days of creation.

In analyzing the problem of the origin of the earth, we do not need to stop with the two hypotheses just mentioned. The nature of the early earth is as much of a problem as the rest of it. Many people assume that the early earth was very hot, as has been indicated earlier, and that it cooled down gradually to its present temperature. This assumption is contradicted by many facts. A very large number of the geologists say that the earth was never a hot, molten or semi-molten mass of material, at least, not since it approached its present size and condition. Instead they believe it more probable that it was once much smaller than it is now, without any atmosphere on it to speak of, and no moisture to speak of, but that it grew into its present size and con-

there is the addition of material which comes in as things grow.

For the whole world, where the original nucleus of the world came from, or where and how the whole material was added to it, is equally beyond them. In what world may we say that the earth is a flat, semi-circular mass as Ptolemy and the early geographers believed, or that it is round, or small and round, or that it grows very or grows gradually. In every place that the sciences go in order to

find a complete range of the world they are disappointed. Learning plants everywhere to the same amount. "In the beginning God" Without the hand of God man's fate stands in the establishment of the world.

What matter would we in an agency the whole hypothesis of the world. In the world might have that is built for without God, but the more that human advances, the greater need is there of the hypothesis of God.

Taxed, but not Represented

By Edwin Pearson, D.D., Talent, Oregon.



It is strange of the evolutionary theory of the origin of man should be the theory in the press and in the platform, but, strangely, are unwilling to look upon the attitude of the anti-evolutionists in teaching the immutability of the world and man, and in our two important schools, and the hypothesis of evolution from which a new world is built.

The anti-evolutionists are actually prevented in their teaching by the fact that they are actually teaching in the hands of thought and discussion, and suggest that the evolutionary theory of the subject, but it might be a form of the evolutionary and evolutionary theory, or even the evolutionary theory of the subject. This is a misrepresentation of the position and the movement of the anti-evolutionists, and from very much for a carefully prepared course, for teaching and teaching the subject. As a matter of fact, the anti-evolutionists welcome both discussion and discussion of the subject, as long as the discussion is open and fair, and the anti-evolutionists are honest and scientific. For we are in favor for the truth as an evolutionary.

And we welcome the free discussion of evolution in the college classroom, as long as it is accepted as far as the discussion of a mere hypothesis, the evidence for which has been long and difficult, and the number of scholars in all corners of the world. But we ask that evidence shall be put as far as to express their opinion of the theory, as their acceptance, whether being favored or rejected upon, or subjected to ridicule as "base numbers." And we ask that professors holding biological views of the origin of man shall be as welcome in our state institutions as are those holding the evolutionary origin of man, that evolution shall not be interpreted in our public school textbooks, nor taught in our schools.

at the same time, and the acceptance of that theory shall be a product of the world for which there are still something to report as a new and a new.

But, now, we, who have to the hypothesis. This is a scientific and educational movement, and it is the scientific and educational movement. Because these theories of evolution have introduced themselves and are in a position to compel the acceptance of their theory, regardless of the wishes of the parents and supporters of these schools, and have already demonstrated that they have practically ruled out those teachers holding anti-evolutionary views. With them the hypothesis is a "closed question."

And the hypothesis is a new method, even for the appeal to the legislature. To many it seems the only efficient way in which the public may not make an impression, and give some impression. In preparing these laws the anti-evolutionists do not attempt to make any scientific question. Their appeal to the legislature is for protection only.

The anti-evolutionists do not ask that the subject of evolution be barred from the higher and institutions of learning, as an interesting problem for discussion and research. The question is, whether or not it should be rejected. We have nothing to fear from the free and open discussion of the most thorough investigation. We strongly favor that. We are simply objecting to having the anti-evolutionists not removed out of court, without. Every true scholar is a devoted lover of science, and gradually accepts every established scientific fact. But every true scholar will also be anxious to protect the youth of our land from "false science," or rather how powerful it may have become as an educational fact.

While the evolutionists are still searching for

the proof that he is right, why should he be allowed to sit before his classes and teach them that the anti-evolutionist is wrong? Why allow him to train the youth before him to sneer at the Scriptures?

An appeal to the legislature should be *broad in its scope*, and not confined to evolution. We suggest a law that will cover the whole educational program of the state, requiring that new or undemonstrated scientific theories shall be presented in that tentative form only, and that

teachers or pupils shall be at liberty to accept or reject such tentative scientific theory, and that neither such acceptance or rejection shall serve as a bar or disqualification for any office or position in the educational work of the state.

Such a general law, covering all manner of scientific theories liable to arise, would probably meet less objection, and prove even more effective than a law dealing with any one scientific fad.

An Evolutionist-Modernist's Estimate of Christ

By William James Robinson, A.M., D.D., Fort Smith, Arkansas



IT IS my purpose in this article to show that the Evolutionist-Modernist's estimate of Jesus is hopelessly at variance with the estimate placed on Him in the Bible. Many highly estimable brethren wave the Modernist-Fundamentalist controversy aside with a polite jesture implying that Fundamentalists are enacting a much-ado-about-nothing. This is very pleasing to the Modernist. It opens the way for him to carry on his propaganda with the semi-sanction of the men whose doctrines he has determined to destroy.

The essential doctrines of Modernists are not new. They originated when men first began discussing origins and destinies. The supernatural has always antagonized man's proud reason. Modernists quote Greek and other heathen sages much more than they do "Moses and the prophets." They use essentially the same arguments that have been used against the Bible for two thousand years. It can be easily demonstrated that Dr. Harry Emerson Fosdick uses the same arguments against the Bible that Tom Paine used. The question of the supernatural is the real issue. Is there an intelligent Supreme Being? If so, what has He done? and what will He do? The answers to these questions will settle the controversy.

Prof. Floyd L. Darrow is an outstanding author, scientist, and teacher. He ranks high in the estimation of evolutionist-modernists. He is listed in *Who's Who in America* as a Methodist. He speaks with authority. My quotations are from his recent book, *Miracles: A Modern View*. What does he think of Jesus?

For the belief that there was anything whatsoever of the supernatural associated with his birth, his life and death, there is not a shadow of solid historical basis (p. 87).

These words deny the validity of every

prophesy foretelling His coming and reduce them to mere guesses—utter fabrications. The testimony of Mary, Anna the prophetess, Simon in the Temple, Matthew and Luke, is all false, according to Mr. Darrow. How do you like the idea of your Saviour and Lord being classed as a bastard son of a fallen woman and His biographers as forgers?

The known facts of biology have told scientists for a century and more that an immaculate conception is a sheer fiction (p. 101).

There you have it! A science that is so shifting that it has few demonstrated facts it can claim as its very own tells you "an immaculate conception is a sheer fiction." If we must surrender His immaculate conception we must also surrender His Deity, and then all is lost. Evolutionist-Modernists know this, and that is why they train their heaviest guns on this doctrine. His miraculous birth is the foundation of the whole Christian system. If He was, as Mr. Darrow says, "A man, differing in no way from other men in his birth," what could He do, or be different, from other men?

Jesus lived. Of that there is no doubt. But the miraculous events associated with his birth, his life and his death are completely false. They simply represent the attempts of his biographers to make him conform to the Saviour-patterns of antiquity. The conclusion of the whole matter, so far as history is concerned, is this: not a particle of evidence in support of a single miracle relating to Jesus has ever been found (p. 87).

By "saviour-pattern" Mr. Darrow means the heathen mythical ideas of a saviour. Will he now explain why "his biographers" so marvelously surpassed in grandeur the "saviour-pattern of antiquity"? Mr. Darrow is manifestly more familiar with heathen cults and mythology than he is with Matthew and Luke, but no one knows any better than he that there is no essential similarity between what the gospels say and the accounts of virgin

births in mythology. If Jesus' biographers did not record history their pen picture is the most marvelous miracle on record: for there is nothing in all literature comparable with it. And hear him on Jesus' miracles:

But that these miracles of Jesus have any historical basis of truth whatever is denied, both by the findings of Christian scholarship and the researches of modern science (p. 104).

He refers to changing water into wine as a "fabulous feat, utterly impossible as a scientific fact and devoid of any useful purpose" (p. 104).

The thrice-told miracle of the healing of the leper, one of the earliest attributed to Jesus, staggers faith (p. 115).

He admits that Jesus may have healed functional disorders by faith, "as certain men do today," but absolutely denies that He ever gave sight to the blind or healed a leper or raised the dead.

The doctrine of the vicarious atonement of Jesus, the Christ, for the sins of the world is simply a crystallization of the ancient rite of blood sacrifice. It is a relic of paganism and heathenism (p. 123).

So Christ's death is of no value—just an unfortunate incident! Did an avowed infidel ever speak more disparagingly of the death of our Lord than this professed Christian does?

"But there is nothing hinted about a physical resurrection" (p. 129). Every bright Sunday School boys knows no other resurrection than a physical is "hinted about." Modernists think they believe in some kind of persistence after death and so they "hint at a spiritual resurrection." Was a spirit ever crucified, pronounced dead, and buried?

While hosts of people believe in the resurrection of Christ, few actually believe that it was a bodily resurrection. Even the Fundamentalists, particularly the preachers, if they expressed their honest convictions, do not believe in the miracles and the bodily resurrection p. 167).

That statement is a gratuitous insult to fundamentalists. It admits of no apology and is unworthy of discussion. Speaking further of the resurrection he says:

The presence of the angel brands the whole miraculous event as legendary, for angels have never appeared on this planet outside the imaginations of the myth-makers. Their very existence is wholly visionary (p. 133) . . . The ascension into heaven is a legend born of ignorance (p. 135).

According to Mr. Darrow, the body of Jesus returned to dust as all other men's bodies have when they died. "If Christ be not risen, then is our preaching vain, and your faith is vain also" (1 Cor. 15:14). I will take my stand with Paul.

I have purposely quoted at length from Mr.

Darrow that my readers may know exactly what Modernist-Evolutionists are teaching. Their doctrines are nothing more nor less than historic infidelity in a new garb. They are poisoning the minds and destroying the faith of multitudes. They have developed an undercurrent of scepticism that is subtle and deadly. We have waited too long already. We must meet this Goliath's challenge.

* * *

FLASHLIGHTS

Unselfish Charity.—1 Cor. 13:5

It was a law among the Romans that no one should approach the Emperor's tent at night, under penalty of death. One night, however, a soldier was found near the royal tent, holding in his hand a petition, which he meant to present to his master; and thereupon he was sentenced to death. But the Emperor, hearing voices, and asking what was amiss, and hearing that a soldier had intruded within the forbidden bounds to present a petition, and that they were about to deal with him according to the law, said, "If the petition is for himself, let him die, let him die; but if for another, spare his life." It was found that it was for two of his fellow-soldiers that he had come to intercede, who had been taken asleep while they were posted on the watch. The Emperor, well pleased, commanded that they should escape death, and that they also should escape punishment.

Looking for Jesus.—John 5:39

Have you ever seen a pretty toy called a kaleidoscope? When you hold it to your eye, and turn it round you see a number of pieces of colored glass which form all kinds of beautiful patterns, such as stars, and crowns, and fountains, and flowers. The Bible is very like a kaleidoscope. When you look carefully into it, the more you turn over its pages and study them, the more beautiful things you find there, and remember that all these beautiful things will show you something about Jesus. Whether you are reading in the Old Testament or in the New, whether you study the law or the prophets, or read about the Judges or the Kings, you will find something about Jesus. He said, "Search the Scriptures, for they are they which testify of Me." Whenever you read your Bible do so with one object, always read looking for Jesus.

THE SANCTUARY

"The Uttermost Star" of the Church

By John Roach Straton, D.D., New York City

Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and into the uttermost part of the earth.—Acts 1:8.



R. F. W. BOREHAM, of New Zealand, that genius from the antipodes whose moral and religious essays are charming the world by their combination of literary grace and spiritual insight, has given us, in a recent book, a quaint and beautiful conceit in what he calls *The Uttermost Star*. He pictures himself in a sort of trance or dream going out beyond the limits of the entire universe. He journeys on and on, by planets, suns and solar systems, until he comes to the outer darkness.

To be sure, however, that there is nothing beyond, he journeys further still, until there, upon the far frontiers of space, he comes to a lone star—a wanderer entirely apart from all its fellows—and he realizes that this is "the uttermost star," that there is nothing beyond. It is the ultima thule of all worlds.

Then he pictures himself standing upon the shores of that lonely star and looking back upon the entire sidereal universe. He is in the quest for ultimate truth. He desires to know the great essentials of the universe, and for that purpose he has journeyed out beyond its bounds that he may look back upon it and determine what are the really fundamental forces. So, as he stands and studies the universe with all its majesty and glory spread out before him, it suddenly dawns upon him that there is one thing characteristic of it that is fundamental, and that is harmony. All of those mighty worlds, wheeling through the vast regions of space, move with clock-like regularity. Each goes on its appointed way, each runs on exact schedule, and there are no conflicts or clashes at any point.

Thus it dawns upon his consciousness that one of the fundamental facts of this universe is harmony.

Then he observes further, and very thoughtfully, and again it comes rushing over his understanding that there is light. Every orb wheeling there beneath his startled vision, is

ablaze with light—either the red splendor of flaming suns or the white brilliance of planets, reflecting the light of the suns. But every star and satellite, every smallest particle of matter within the reach of his stimulated and enlarged vision, is aglow with radiance.

Thus he reaches the conclusion that another fundamental fact of this universe is the fact of light.

So he finds that there is harmony and there is light, and this is all. Looking at it as a whole, these are the only two final and fundamental truths which he discerns in the universe. Then he very beautifully applies this thought to the teachings of Jesus.

The First Indispensable of the Church

But I have used this story to illustrate the fact that we need today to look back upon the early Christian church to find, if we may, what the fundamental truths of their life and methods were. We are in position to look back upon our Christian brethren of that far-away time, for we have a vantage point of two thousand years' distance from which to view them.

With the same clear discernment with which our author looked back upon the universe, we, therefore, can look back upon the church of Christ as He planned it, started it, and guided it in the early years.

And as we thus look back upon it, what are the fundamental things that we find? Just as our author found only two fundamental facts in the material world, so we will find just two fundamental facts in the church world as it was in its beginnings.

The first of these is prayer. Jesus warned His followers that it would be futile for them to start out upon the gigantic task of capturing a world for Christ in their own wisdom or their own strength. He therefore commanded them to tarry at Jerusalem until they were endued with power, and He promised them that they should receive power when the Holy Ghost came upon them.

As we look back, therefore, upon the early Christian church we find that it was simply a group of people upon their knees waiting for God.

Now, note you, it was not a group of people who made their own plans, after conference

and what we would call "the necessary amount of committee work," and then who asked God to bless their plans. No, it was a group of people who were waiting for God to give them His plans, and then to give the power to energize those plans.

Thus they waited until the Holy Spirit fell upon them and they went out not in their own weak might, or their human wisdom, but in God's divine power and following the councils of heaven, and they made mighty conquests in His name.

Efficiency versus Prayer

The supreme need of the modern church is to come back to this simple fundamental of the early church. Jesus said: "Without Me ye can do nothing."

The besetting weakness of humanity in connection with spiritual things has always been self-sufficiency. There is a natural tendency within us to rely upon self and to take stock of our own resources and to employ our own powers when something is to be accomplished, and it is very difficult for us to realize that in the spiritual world we cannot employ the methods that we employ in our every day activities.

Spiritual things must be spiritually discerned, and spiritual victory can be won by spiritual power. "Not by might, nor by power, but by My Spirit, saith the Lord."

So it has ever been. A praying church has always been a powerful church, and a prayerless church has always been a paralyzed church.

Our own age is an age of great material achievements. We can do many things today through our science and our learning. And wealth, especially in America, has piled up and up, and the things which money can buy, we have at our command. So the temptation has been great to rely upon these man-made facts and forces, and we have tended, therefore, to forget God.

Oh, I do not mean deliberately, or with any conscious purpose to slight or to deceive our Heavenly Father; but we intuitively, because of these material facts and forces in our lives, have tended to rely upon ourselves, even as God's workmen.

The great battle-cry today is "efficiency," which is all right, if only it is the efficiency which is born of the guidance of the Holy Spirit, but which is all wrong if it is the efficiency simply of human ingenuity and resource.

In all of this increase of ecclesiastical machinery, which we see today—all of these wheels within wheels, these committees and so-

cieties and boards and programs and drives and great forces to "go over the top," are we really following God, or are we expecting God to follow us?

I am not necessarily saying that these things ought not to be, I am only raising here the question—are we making plans and asking God to endorse our plans, or are we asking God for His plans and the power to energize the plans? Are we planning our work and then working our plan as God leads us?

We see the whole modern religious world stirred up with a tremendous amount of enthusiasm, and such activity as we have not witnessed in generations. But it is a legitimate question to ask—are we in the main line of God's purpose and His methods in this?

I wish to ask, frankly, has there been a due and proper waiting upon the Lord, as the necessary preliminary to all of these activities? I have not heard of any prolonged prayer meetings. On the other hand, I know, as we all know, that the decay of the prayer meeting is the scandal of the modern church.

One of the great religious leaders of the world, very wisely, I think, remarked recently that we are in danger of sending millions of money to the foreign lands and developing great educational and philanthropic enterprises and institutions there, without an adequate spiritual foundation in the home land.

What final avail will it be, though we send billions of money to the far-away places of the earth, if our churches at home continue to become increasingly worldly, prayerless, and devoid of soul-winning power?

The need of today is the need that has always existed—the *need for God*, for the *wisdom of God*, and the *love of God*, and the *power of God*. Without these we can do "nothing," and all of our efforts in the long run will be of no avail.

Supposing we do send a great army of missionaries to the foreign land, and build our churches and our schools and even our hospitals, what will be the final benefit to the true cause of Christ in the world, if the missionaries we send out come from seminaries that have poisoned their minds with rationalism and the destructive criticism of the Bible, and from churches that have been paralyzed by worldliness, and that have substituted social service for individual salvation and money for personal consecration?

God wants us, first of all; and unless we give ourselves, in humility and prayer, all of our money will be of little avail. Yes, it is

perfectly true that *The gift without the giver is bare.*

God's Plan is Prayer

Let us take deeply to heart this truth. God wants us today. He wants our consecrated, spirit-filled personalities, glorified by His love and energized by His power; and without this His great plans cannot go forward in the world. For it is a very arresting truth that God needs us just as really as we need God. He has so planned it as to use men and women as His "fellow-workers," and if we fail Him, His cause fails.

The key to a right relationship to God is prayer, and the sure way to success in Christian service is the blessed pathway of communion and intercession.

In all humility I ask, how much do you pray? I do not mean how often do you "say your prayers." There is a great difference between praying and saying prayers. Jesus warned us against mere rote and repetition such as characterize the heathen.

How much of genuine intercession is in your heart and daily life? How much of intense longing, of devoted desire, of passionate purpose that God's great plans shall go forward in the earth, that souls may be saved, and that the Kingdom of our glorious Lord may be brought nearer? How much do you pray?

The Master promises us "What things so ever ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). The key to this verse is the word "desire." A desire is far deeper than a mere wish. A wish may be a whim, but a need is a necessity, and from our hearts we desire the things that we need. Desire, therefore, is that "hunger and thirst" of which Jesus spoke in another place.

The word translated desire in this verse from Mark is the same word which John and James used when they desired to sit on the right hand and the left in Christ's glory, and when they said to Him, "Master, we would that thou shouldest do for us whatsoever we shall 'desire.'" And when the multitude surged about Pilate, asking that he deliver to them Barrabas, they crying aloud, "began to 'desire' him to do as he had ever done unto them."

Behind this word "desire" then, there is passion, there is longing, there is tremendous purpose, as that of personal ambition or that of an angry mob.

Passion in Prayer

When we pray in that way, things happen. It was something like that that was in the

heart of Moses when he prayed for his people, and told God if He could not give them the blessings that he desired for them, to blot him out from the book of His remembrance. It was that which was in the heart of Paul when he said he could wish himself "accursed for his brethren's sake." He was willing even to be himself a lost soul, if only his brethren, the Jews, might thereby be saved. It was that idea in the heart of Spurgeon when he said, "If we want our arrows to reach heaven we must pull the bow-string hard"; and it was that which was in the heart of old John Knox when, prostrated upon his face before God at midnight, he cried out and said, "Oh God, give me Scotland or I die."

The one great need of our individual lives and of the church today is the need of *prayer*, for prayer will not only produce power, but it will secure sanctity. If we pray according to the will of God, we will learn to do the will of God, and we will separate ourselves from the world and live unto God.

More depends upon prayer today than in any period of the world's long, dark, sad history. There is more of confusion and more of suffering, and more of sorrow and more of sin than ever before, and we are going about in every direction on *man-made* plans to solve these problems and to heal these sores, and we cannot do it. The most tragic fact of modern history, to my mind, is the fact that the peace conference at Versailles went forward in all of its sessions without a word of prayer, and that any recognition of God in the covenant of the League of Nations was deliberately declined.

If we humble ourselves under the mighty hand of God, in due season He will exalt us; but if we exalt ourselves we shall be cast down.

There is but one way out of the suffering and sorrow and the danger of today—from the wars and the labor unrest, and the Bolshevism, and the vice, and the profiteering and the lust, and the starvation—there is but one way out from all of the diseases with which our poor sin-cursed humanity now suffers, and that is the shining pathway of prayer.

Listen to what God is saying to us! Listen: "If My people, which are called by My name, will humble themselves and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven, and I will answer their prayer and I will heal their land" (2 Chronicles 7:14).

The Other Fundamental

There is but one other great fundamental fact which we find in the early Christian

church. Prayer is one thing that is absolutely fundamental and indispensable. Money is a test of our fidelity, and when we are really right with God, we will give all that is necessary for the carrying out of His plans, but we may have uncounted billions of money, and yet if we have not the Spirit and are not working upon the plans of God, it is of no avail.

Education is not the fundamental prerequisite to the success of God's cause in the world. It may be a very great aid, when learning is consecrated and understanding is true, but these men and women, in the beginning, for the most part, were unlearned fishermen and rustics, and yet through their efforts God's cause went forward with glorious and wonderful success.

The other great fundamental in the true church of Christ is *witnessing*—that interesting and significant word which Jesus used when He said, "Ye shall be my witnesses." Now, what is witnessing? A witness is one who bears testimony concerning facts which he himself knows.

You take the witness stand in the courtroom and the lawyer asks you, "What do you know about this case?" And you answer, "Well, I heard so and so say that he heard someone else say——" "Stop," the lawyer will exclaim, "we do not want what you heard someone else say about it. What do you know about it?" And then if you really know about it, you bear your witness concerning the actual facts, and thus establish the truth.

Now Jesus said that we are to be His witnesses. That means simply that we are to tell others what we know about Christ as Saviour and Lord and coming King.

Ours cannot be a second-hand Gospel. That means that we must first of all experience the truths of Christ before we can tell others in any effective way about them. It cannot be "in the name of Jesus, whom Paul preaches." What we know personally about Jesus Christ—in the forgiveness of our sins, as a living Friend, and Saviour—these are the things that He wants us to witness concerning, and all true Christian activities are included in true witnessing.

Second only to prayer, the greatest need of the modern church is personal evangelism. It is to do just what these early Christians did—to go out and tell lost souls what we know about Jesus. It is to bring those who are sick to the great Physician; it is to be used as a human instrument in the hands of a Holy God to give His truth to a lost world. It is to serve as Christ's "ambassadors," beseeching men and

women, in Christ's name, "to be reconciled to God." That was the simple and yet the all-sufficient method of the early church, and by that method, without large money, and without great learning, and without social prestige or political pull, those early Christians went forward to victory and multitudes were won to God.

Now do we not need, we modern Christians, to come back to these simple plans? Statistics gathered recently from a large group of churches disclosed the fact that only 4 per cent of the members of those churches were engaged in any direct soul-winning efforts, and that included the Sunday School teachers. In fact, that just about meant the Sunday School teachers, for have we not left this, which is the fundamental work of the whole church, largely in the hands of the Sunday School teachers?

This is not God's plan. God's plan is for every redeemed soul to be a redeemer of others, through the power of God. Jesus said, "As the Father hath sent me, even so send I you." How had the Father sent Him? For what had the Father sent Him? For the salvation of the lost.

In another place, Jesus said in connection with Zaccheus, the publican, whose soul had just been saved, "For the Son of Man is come to seek and to save that which was lost." "As the Father hath sent me, even so send I you." We are to be seekers after the lost, and if we fail in this, we have failed in everything.

We modern church members tend to substitute committee work or activities in this society or the other, or membership on this board or the other, for this supreme thing. We satisfy our consciences by doing the secondary work of the church, and the result is that the church today is not going forward with anything like the rapidity, or the happiness, or the success that characterized the early Christian church.

If the modern church made as rapid progress in the salvation of lost souls, as did the early church, it would be only a short time until every man, woman and child upon this planet would have Jesus Christ personally presented to them, for acceptance or rejection, by some faithful ambassador of the Cross!

The Fulness of God

As we stand upon the uttermost star of the church and look back we find these two things as the great indispensables—prayer and witnessing.

And once more God, our Heavenly Father, and Christ, our divine Saviour, and the Holy Spirit, our blessed Comforter, are waiting to

see the church upon her knees and then active in these supreme tasks. The same God is in heaven who led those early Christians, and the same divine power and the same blessed victories may be ours if only we are filled with "the fulness of God."

A Christian friend has told us about his experience as he stood before one of the locks that connect the Great Lakes with the outer world. Here, in imagination, we can stand with him beside the lock. Out there on the lake is a huge vessel waiting, and here at our feet is the empty lock waiting—waiting to be filled. The indispensable thing to it all is that something shall be done to that lock. At a look, a hand reaches out and touches a lever, and the flood gate is lifted up, the seething waters come

roaring in, until now it is full, the great gates are swung open, and the vessel floats gracefully in, the gates are closed, again the lock is emptied, the lower gates are opened, and the vessel passes on, carrying her cargo out to the wide, wide sea, fulfilling her mission of usefulness in the world.

Is not this a picture of our relationship to the power of God? Here are our empty lives, and here are the great tasks that God is waiting to have us do, and here is His boundless sea of love, and power—and it is all waiting for us.

And let us well know this, that if we modern Christians, and if our churches, fail before the challenge of the mighty tasks of today, it will not be because of God's unwillingness but only because of our own unyieldedness!

Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

The physician, Luke, gives us a series of parables on *Prayer*. Thus he illuminates a part of The Sermon on the Mount as given by Matthew (6: 5-15). "Prayer is the soul's sincere desire, uttered or unexpressed." The vital part of prayer is not the posture nor the form of words, if any, but the spirit. "God is a spirit; and they that worship Him must worship in spirit and truth" (John 4:24).

The Pharisee and the Publican

Luke 18:9-14.

In prayer the force of our appeal lies not in our supposed goodness but in our actual need. Jesus saw the pride of the Pharisees, and He said to them, "I came not to call the righteous but sinners." "I came to seek and to save that which was lost." When we feel our need, then God is near.

"The Pharisee prayed thus with himself," though he talked to God. He was thinking of his goodness, and comparing it with the despised publican. "I am not as the rest of men, nor even as this publican." His heart was full of self-conceit, though he may have been a "whited sepulchre." It is risky to boast of our goodness to God, and it preoccupies our heart.

The Pharisee prayed "to be seen of men," for show; and they got their reward. Men saw them and perhaps scoffed at their pretence, knowing their life. "Everyone that exalteth himself shall be humbled." Their prayer fails.

The publican, "standing afar off, would not so much as lift up his eyes unto heaven, but smote his breast, saying, God be merciful to me, a sinner." This consciousness of sin is one

great lack these days of boastfulness. Some men talk to God as if they were about His equal! Few seem to feel their utter need of Him. Go to the publican, thou hypocrite, and learn his prayer.

"This man went down to his house justified rather than the other." Probably his wife would be glad to see him, and his children. The self-righteous Pharisee would be a dreaded visitor at home. His prayers did not make him more kindly nor more helpful. Jesus commends efficiency in prayer.

The Friend at Midnight

Luke 11:1-10.

The prayer of need is a prayer indeed, and must be heard. It will not take no for an answer, and it will not wait unduly. Peter, sinking into the Sea of Galilee, cried, "Lord, save or I perish." He got the answer.

Visitors often come at unseemly hours. Jesus thought of a case that often happened. Delayed on the journey, the visitor was hungry, and there was nothing to eat in the house. A neighbor had bread, but he did not want to be disturbed. The host in need kept on knocking until the dogs began barking. "Friend, lend me three loaves." He got them.

"Ask and it shall be given you." What is worth having is worth the asking. Some say, God knows what I need, why ask Him? He has good reasons for making you ask in prayer. It makes your voice your need. It puts your soul in a right condition to get the greatest

benefit. It points you to the One that can help.

"Seek and ye shall find." Prayer is not a casual remark, a haphazard venture. It is the expression of a yearning that is willing to work for it. The man in an easy chair gets up and goes after the food for which he is hungry, or searches for the coat to keep him warm. God does not wish to encourage laziness nor pauperize the indolent. Get into action.

"Knock and it shall be opened unto you." If you want to get into a house, you do not wait out in the street. If you want to see your friend, you find out where the house is and you knock at the door. God wants you to seek Him and in spirit approach into His presence. The essence of prayer is this desire to obtain and the determination to go the limit. Many do not take prayer seriously. Jesus warns us against thinking prayer is only a form, a ritual that may be repeated thoughtlessly, a penance that we accept as a punishment, an arbitrary appendage to religion. Prayer is the life blood of religion and ought to percolate through every member of our soul, giving color and vitality and efficiency to all our activities.

The Unjust Judge

Luke 18:1-8.

The unrighteous judge is an extreme case, and yet prayer availed even with him. This does not imply at all that God is ever unrighteous; but since He is always the advocate of rightness, He will hear and answer speedily.

God has His reasons for not always answering prayer at once. These justify Him in delaying the answer, that we may receive a fuller answer, or one not possible just when we ask it. This delay never justifies us in doubting God's willingness to answer. Such doubt may interfere with God's willingness. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him out" (Hebr. 11:6).

"He is longsuffering over them." God will not forget us, nor will He fail to answer; but His longsuffering kindness leads Him to delay the answer, that will surely come, and the better for the delay. "How long, O Lord?"

"That cry unto Him day and night." If we greatly need the blessing we ought to demonstrate our eagerness to receive it. It is the heart-cry that insures a speedy answer.

Prayer should be applied to politics and the police force. Even in these things there is hope, if we do not grow weary in prayer. While we persistently besiege the throne of Grace, let us not forget to weary also the de-

linquents in rightness. God may want us to do more, our full part.

The delay in the answer may be in order to develop our faith, or prove it to ourselves and to our friends, who are watching our religious behavior. "When the Son of Man cometh, shall He find faith on the earth?" Then we need to pray, "Lord, increase our faith." If God is holding off the answer, then He will give us the faith sufficient. Many have experienced this exceptional welling up of assurance in the heart, and overflowing into the words and acts of a well founded hope. *The Son of Man shall find faith.*

The Father's Answer to Prayer

Luke 11:11-13.

God censors our prayer. The father censors the asking of his little child. I saw a little boy just wild to play with a rattlesnake. His father gave him something better. It is well for us that we do not always get exactly what we desire from God.

When we ask for the best things, God will not give us less, nor give us what will harm us. A father will not give a stone when asked for a loaf. Jesus' great contribution to the concept of God is that of fatherhood. In our praying let us ever keep this characteristic in mind and heart.

Jesus was God's response to man's need. This unspeakable gift shows God's attitude toward man. Our attitude toward God measures what we will get out of prayer. He has given us His Son, but have we received Him? and how? It is not so much a matter of mind and mentality as of heart and will. We may limit God's answers to our prayers.

The answer will depend also upon our fitness. "The supplication of a righteous man availeth much in its working" (James 5:16). The unforgiving spirit would vitiate the sweetest blessing. Inherent badness would smooch the fairest virtues. Goodness is capable of every divine grace.

God's greatest gift to us is Himself. "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" This includes all other possible blessings. "Jesus said, If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "More things are wrought by prayer than this world dreams of; and so the whole round world is every way bound by gold chains about the feet of God."

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

It is not narrowness to accept a simple unified faith through which to test the wisdom of man. Christ's way is a "narrow way." God's religious faith is as narrow as the Word He has given us; but, based on this faith, it is broad enough to encompass all space and ageless infinity.

Chapter 28

The Uniqueness of Nazareth



THIS said that the cloistered tradition and musty expedients of the Middle Ages are still retained in college walls. Whether this indictment is true or false on the average, it surely was not the case at Nazareth. Here, instead, was the present realization of the dream of a Godly prophet of the New Day. The customs at Nazareth were unique but wholesome. To one coming fully into its spirit, it seemed like leaving the artificialities and perplexing conditions of a mere existence behind, and entering a realm where life was to be lived as God planned it. Bettie found herself in a new country, the Utopia of her dreams, the existence which brought rest to her soul.

Religion was positive and not apologetic. The verities of God had been proved by experience. To the students of Nazareth, the quibbles of infidelity, the false logic of the vaunted materialism, and the wild guesses of pseudo-science were but far-off echoes. They knew in whom they believed. The puzzles of scholarship were to them just what they really are: a curious collection of callow curiosities, a hastily strung thread of airless bubbles. They knew of them, and they tested them; but in the clear atmosphere of God's truth, they fell beneath the wand of their patron—the perfect Nazarene.

Nazareth College had come up from small beginnings. Its first students had been but two-score in number, but choice hand-picked fruit. The first president had been a man of wonderful erudition and spotless Christian life. He had never been perverted through a sojourn in college walls, else Nazareth would have been but a duplicate of so many others.

But he was the stuff that scholars are made from, and was a diligent student throughout his life. His extensive knowledge of the history of the nations and peoples of the world was exceptional. His grasp of the Bible and its teachings was remarkable. The keenness of his mental processes enabled him to go to the bottom of doctrines and theories in an incredibly short time. To him, the Word of God was the supreme and only standard.

What the Book said, was final. He realized that every attitude must be based upon the pure process of faith. That the tenets of the faith accepted must be the principles, axioms and postulates for the knowledge obtained and the final tests for reasoning on any question. He, through faith, accepted the supernatural powers of God, and through faith he had no way to escape from the literal belief in His miracles as revealed in creation, inspiration, leadership, instruction, salvation and redemption.

It is not narrowness to accept a simple unified faith through which to test the wisdom of man. Christ's way is a "narrow way." It is the only sure and satisfactory course. The man who boasts of his religious broadness is likely to have so many grounds for testing his propositions, that he finds no facts, but always doubts, because his broad stretch comprehends grounds of faith which neutralize each other.

God's religious faith is as narrow as the Word He has given us; but based on this faith, it is broad enough to encompass all space and ageless infinity. His fundamental tenets of faith are few, simple and adequate; nothing else is so satisfactory and positive.

The first president lived long enough to see the college grow in numbers and influence; and saw its traditions and practices founded upon the positive faith which had always made it unique among the sisterhood of such institutions. Under his careful oversight it came to stand for the highest scholarship; the kind based upon simple faith. His Godly life so sanctified this scholarship that the graduates of Nazareth had become the most powerful leavening influence in American life. The great

loss to American progress lies in the unhappy condition that there are so few of these great men and women, and that there is no other institution like Nazareth.

In the multiplicity of educational institutions, why is it that they are all marked by the same characteristics? Why are they all alike and lacking in individual character? Why must it be impossible for patrons of a certain type to find their ideal embodied in at least one among so many? It was this condition that had led to the popularity of Nazareth. It was different. Its difference might repel some, but it appealed to others, and there were institutions enough for those who did not approve of Nazareth.

There were enough, however, who did approve of its ideals to crowd it to its limits. The other type of patrons had plenty of institutions. Whether the reader is impressed with the nature of Nazareth or not, he must remember that there was a multitude that found in it an unique satisfaction. Colleges ought to be selected as one selects clothes—with an ideal of appropriateness and fit. The uniform garb of our institutions of learning is nauseating in its sameness. It is as though all humanity must be garbed in the same cut and color of clothing.

Why should a young person reared in a home where profanity, licentiousness, liquor, tobacco and infidelity are unknown, be compelled to patronize an educational institution where these are the prevailing features? There are temptations and evils enough in the world that must be met by mature men, without subjecting the impressionable youth to this evil. It is a device of Satan to argue that one must be inured to resist evil before his mental strength has been fixed or his moral nature determined. There is nothing gained by deliberately seeking temptation. There is nothing indicating good sense in coming as near to the brink of the abyss as one can in the hazardous hope that he will not topple over.

And just as baseless is the false claim that a student must read both sides of questionable theories. There is nothing gained by sowing evil doubts along with good seed. Why such rank nonsense should be so popular is one of the unexplained mysteries of the times. A dose of Voltaire and Tom Paine is not likely to make a Christian one whit better than the Bible without it. A course in infidel tirade under the guise of criticism is no more likely to build up stalwart Christian characters.

Many a blasted character is due to the

spreading of false doubts which finally lead to the undermining of reputation. No man has his faith and belief in the purity of his wife increased by an insistent attack upon her character by poisoned tongues. Doubt is easily awakened by slanderous tongues. The slandering attacks of men masquerading in the guise of religion but directing their shafts of doubt against the divinity of our Lord is not likely to help the faith of the world in the least.

The church at Nazareth from the beginning was an integral part of the college. The first president had filled its pulpit regularly during his lifetime. In consequence, one of the unique features grew out of this relationship. There was no friction in religious organization. The prayer meeting activities, as an example, were not a part of some outside organization which consumed valuable time and wasted energies in keeping the machinery from creaking, but were spontaneous services of students, teachers, and villagers, meeting on Wednesday nights in the church auditorium, and on Sunday nights preceding the evening sermon, in the Sunday School room.

Modern religious activities are suffering from over-organization. Even the modest little prayer service of our young people must be affiliated with some greater organization, the supervision of which uses up far too much of misdirected means and purpose.

Nowadays the religious activities of a church college are taken away from the church and the college, and made a part of some outside standardization organization, whose main efforts center in the glorification of the name and workers of the organization instead of the worship and exalting of our King and Master. But such was not the policy at Nazareth.

If the forces directed toward building up such extraneous propaganda with their great buildings and machinery, were directed into the channel of preaching Christ and upholding His church, something really great in spirituality would have come into the life of the world. Pseudo-religious organizations have robbed the church of its power, and stripped it of its function and work because vitality has been stolen from it. We organize churches, and then blindly link them up with parasitic organizations which divert their life-blood and leave the church coated over with a sickly sentimentality which strikes in and devitalizes the spiritual power. Over-organization is the curse of the world.

The Nazareth church was the social center for not only the college but the whole coun-

try adjacent. Its tiny prayer-room in the second story, beneath the tower, was open and accessible night and day; and to it many a lonely student resorted to lay his cares and needs before the only Power who could help.

At first the practice of keeping this room open all night was severely criticized. But that feeling had long since died out. One of the causes of this changed attitude was connected with the experience of the village drunkard, back in the days of open saloons. This man, whom every attempt at reform had failed to reach, unexpectedly sobered up, kept sober for a year, then joined the church, and became a trusted and respected citizen. Ten years afterward he arose at the close of the evening services and began speaking:

"I am aware, brethren," he began, "that I may be doing a very indecorous thing in thus breaking in upon the services. I am not trying to disturb, but feel that I can no longer keep silent, but must tell my story.

"Ten years ago, the coldest night of the winter, I was at my old haunt, the saloon, a mile out at the crossroads. I was very drunk and unfit to try the dangers of the weather outside. But the bartender ordered me out that he might close up for the night. I implored him to allow me to stay, promising to sleep on the floor or in any sheltered place about the building, and though he had profited to the extent of hundreds of dollars through my evil thirst, he unceremoniously took me by the collar and kicked me out into the drifting snow. I remember of rising and staggering down the road toward Nazareth; but of what followed I have no remembrance. God Himself must have led me.

"When I awoke I was lying full-length on the carpet, in the prayer room, with the cushions and table-cover over me, and the gentle warmth of the place pervading my senses. When I realized where I was, and how in all probability I had been kept from freezing, I felt like the man must have felt in the olden time when Jesus restored his sight. I saw my life as I had never seen it before, and I burst into tears. You may call them the maudlin tears of a drunken man if you want to; but to me they were the penitent tears of one who had been saved miraculously from death. I do not know how many real prayers have been sent up from that room, but I do know that few were ever more earnest than the one I sent up, then and there. And He heard my prayer. You know my life since. That was the beginning of better things."

Much is said in these later days about social settlement work, but much of it is a vain beating of the air. The church is the only logical center for such work. It is the only institution which can add to the physical and mental needs of such work the thing which alone makes it complete—and that is the spiritual. The church at Nazareth had long ago met this need. Its gymnasium, reading room, parlors and kitchen, open the year around, were models for such work. It was a laboratory for college training classes in Christian service.

During the school year, students skilled in these various fields were here on duty, ready to serve in all ways to advance the growth of villager, citizen, or visitor, in the ways that such an enterprise affords. If Sallie White, whose parents were poor and lived with a large family in a small, crowded cottage, desired a decent place to entertain her best friend of the opposite sex, who came over once a week from his little farm on the other side of the county, here was a cozy parlor with a respectable privacy for their interesting conversation. If Henry Donaldson, who had come to the village to meet a man on a business deal, needed a place to shelter them while the details of the trade were arranged, here was a table at which to sit, and a cup of steaming coffee to add to their satisfaction. And if the villagers or visitors had a period of time that needed to be filled in some way, the reading-room and gymnasium were available for the purpose.

Nazareth was unique in having no warring societies nor class clashes. Why a student should be the enemy of another, because one belonged to the Sophomore class and the other to the Freshman, is a question which only middle-age history can answer—and even then the answer is highly imaginative. The classes had their organization, class-meeting and receptions, and evidently their class loyalty was as sweet and strong as it could have been even if they tried to cement it shoulder to shoulder in riot and battle.

As to literary societies, no appeal was made to rivalries which could only cling about a mere name or symbol. There was one flourishing society of this kind, and no solicitation of members was permitted. An applicant joined it because he was interested in the work it was doing, and in consequence its members were all active and it carried no dead wood.

There was discipline so far as needed, but it was not the sort to stimulate revolt and arouse retaliation. It was largely in the hands of the students themselves. Ostracism was its severest

penalty. If a student acted in a disrespectful or indecent manner, infringing the traditions and practices of the school, or encroached upon the standards of good behaviour, he was likely to find himself without friends or even speaking acquaintances. If this penalty was not enough, he was likely to be waited upon by a committee, who advised him to seek out an institution where such actions were countenanced; and in some cases the delinquent was escorted to the train and given a ticket for home.

The students thus came to realize that law enforcement in the experiences of life is only possible when there is a sentiment in its favor; that in a republic, the officers were not alone responsible for good behavior, peace and harmony, but that a duty also devolved upon every citizen.

Sarah Johnson stole away from the dormitory late one night to meet a boy friend in the village. Her room-mate informed the girls' committee, and they went out and brought her in. She was impudent and abusive, but the committee good-naturedly let her rave and storm until she was out of breath, and then Mary Laskar said:

"Sarah, we are not doing you an injustice. Out of our wider experience we know that your conduct is not proper and ladylike. We cannot blast our reputations by associating with girls who do such disreputable things. We do not want to think that you are vicious and bad; in fact, we think you were only thoughtless and indiscreet. You may be innocent of the full effect of your action. The girls are not yet ready to punish you for your misbehavior, but we hardly know whether you can be trusted. You need someone to teach and advise you as to what is the behavior of a real lady. To this end we shall ask Miss Marshall to become responsible for you. We will trust her, and you, as long as she reports good behavior on your part. You must redeem yourself and play honest if you want to have our esteem and good-will."

"I will get even with my room-mate for telling—the mean, spiteful, tattling little sneak!" Sarah exploded.

"Hold on!" Miss Laskar interposed. "Miss Marshall will be instructed to take you to your room-mate and you are to shake hands with her, and thank her for taking so much interest in you. Some time you may realize that what she has done saved you from a life of misery and remorse. To every outcast there was one critical moment, when the wrong decision, in-

stead of the right one, was made. Your room-mate, in doing what she did, was acting solely for your own good."

And then Sarah broke down and wept. She began to see her responsibility as a part of the student group. She asked forgiveness and promised that thereafter there would be nothing remiss in her conduct. A love-feast followed in one of the girl's rooms, and when Sarah returned to her room near the midnight hour, she was a new girl, with new ideals and a new outlook upon life.

Elizabeth Elson failed to learn from observing the other girls that paint and powder were under the ban. She evidently was much displeased with the pretty face and complexion that God had given her, and in order to show her dissatisfaction with Him, resorted to artificial coloring and beautifiers. So one night three solemn-faced young women called on her in her room. They at once arranged chairs and table for a court-room scene, and one, acting as judge, called the court to order. Another, acting as sheriff, requested Elizabeth "in the name of the law of Nazareth" to reveal the hiding-place of one culprit named "Powder and Puff." Said prisoner was haled into court, and the third girl, acting as attorney, proceeded to arraign the prisoner and ask such an array of questions that Elizabeth's face showed scarlet through the film of its artificiality. At the close of the trial, "Powder and Puff" was found guilty, and sentenced to execution by fire. The calvacade then resolved itself into an executorial procession, and, dragging the chagrined Elizabeth with it, wended its way to the power plant, where the criminal was consigned to the hottest flames of the furnace. Always afterwards Elizabeth appeared in college circles without any artificiality in the way of embellishment. The lesson was effective, and no one laughed more heartily over the "moot court" than did she herself.

Richard Orton had come across Eli Ward over at Warburton smoking a cigarette. He promptly convened the committee on his return, and the three young men comprising it took Eli to account.

"What's the matter with you fellows, anyway?" he complained, queriously. "What difference does it make, so long as I don't smoke here at Nazareth? I think such rules are contemptible, anyway. Cigarettes don't hurt anybody. Some of the greatest men I know smoke them, and I even know preachers who do. Nazareth must have been hard-pressed for something foolish to do when they made a rule against the use of tobacco."

"We are not going to argue that feature of the case with you," said Orton in reply, "for in spite of what you say, you know there is far more harm than good in tobacco; in fact, no one has ever advanced a good argument for its use. This being true, the authorities were quite right in making rules against it. Anyway, there is a rule, and so long as we are students at Nazareth we must abide by the rules and play the game squarely. The only matter for you to decide is whether you are going to be in harmony with the practice of the rest of us, or whether you refuse to subdue a questionable habit for the united good."

"Well, I am not going to have my personal liberty abridged by you fellows, or the rules of the college. I am able to do my own deciding for myself, and so long as my conscience is easy, I am all right."

"But your own conscience is not easy," Orton insisted.

"How do you make that out?"

"No one's conscience is easy when he breaks law. You know your conscience would not make it possible for you to walk the streets of Nazareth smoking cigarettes. You did not change consciences, did you, when you went to Warburton?"

"Oh, bosh!" Ward exclaimed. "What do I care about your thesis on the conscience? The fact is, I am going to use all the tobacco that I want."

"We are sorry, Ward, to hear you decide this way," Orton explained, "but if that is your conclusion, you know law-breakers cannot remain here."

"I suppose you soft girlies will tattle about me to the president or faculty?" Ward remonstrated, bitterly.

"We plan to do nothing of the kind," Orton retorted. "They have more important affairs to engage their attention than to be tasked with the doings of a man who openly breaks rules and reflects upon our conduct and attitude. As long as you are one of us, we must have our reputation judged by your acts. This makes it a matter for us to dispose of. We will not rest under your rule-breaking attitude; we are not that kind, if you are. The next train from Nazareth leaves at 8:30. Have you money enough to get your ticket? Wallace, here, will help you pack your trunk."

And then Ward gave way to his anger, and the curses and profanity he heaped upon the committee made Orton stop his ears with his fingers. Then Ward stalked away with the passing shot:

"I'll see whether the faculty approves of such a self-appointed inquisition. This is worse than the Dark Ages. I'll get even with you."

Coming across Doctor Coleman, he reported the matter to him, making it as favorable to himself as he could. The Doctor listened patiently through to the end. Ward finished with the statement, "They are a pack of sissies!"

"Oh, no, Ward, they are as far from sissies as any bunch of boys you can find anywhere," the Doctor insisted. "I think you have a wrong conception of true manhood. A sissy is always lacking in courage; he is afraid; he is effeminate. You know these boys are none of these things. They are not afraid of anything except the doing of wrong. They are not cowards; they have shown upon the football field and elsewhere that they will face danger and pain without flinching. They would fight to the death for the rights of yourself or your mother. They are the stuff that martyrs are made of. You can not safely label such men as sissies."

"But they are sissies!" the irate Ward insisted. "That Orton fellow tattling on me; and then three of them tackling me by my lone self. I would have thrashed that Orton, if I had had him to myself." And he appended an unprintable expletive.

"You have the wrong viewpoint, Ward," the Doctor continued. "You need to get right with the world. Reporting a matter of importance is not tattling. It is the duty of every self-respecting American citizen to report law-breaking or evil actions to the proper authorities. Our courts make it possible to draw out this information under oath. Law, government, family integrity and personal security would be but empty terms if this were not so. Orton's duty was to report this infringement of rules, just as he did. You are to play the game of life squarely, just as he does. What would you think of an umpire or referee who would refuse to call a foul or fraud in the game? Would you give him credit for fair play? Orton, like all of us, is a referee in the game of life. It was his duty, and it is our duty, to report a murder or a theft if we see it. And an act which robs a student body of its standing and reputation is a crime differing only in degree from the act of raiding a bank vault. You are a man of discrimination, Ward, confess, now, that what he did was not mere tattling."

"Well, from that standpoint, there seems to be a difference."

Then Doctor Coleman continued: "A very obnoxious fallacy has come into most college and university circles, and interwoven in their traditions. It is the very silly one that a student must close his eyes and his mouth when another one breaks law, destroys property, or injures a person. Such information, instead, ought to be common property. The very essence of justice and fair dealing requires that all this should be known. The spirit which would shield a fellow-student in some lawless escapade will be the spirit which, out in life, will shield a fellow-partner in robbing the widow and the orphan, or let a murderer escape. Because a man is a student does not mean that he is not a man. This whole false conception grew up back at a time when the government of the university was separate and distinct from the government of the city adjacent. But this is not the modern organization. It is time our colleges awoke, and learned that we are far removed from the conditions of ancient times.

"Now, Ward, I want to get you to see the difference between a sissy and a real man. The real man is courageous; the sissy, cowardly. The real man is inclined to fight for the right; the sissy relies upon bluster and profanity, deluding himself that these are manly virtues and a measure of his manhood. The real man is always outright in his actions, irrespective of the evident disparity of numbers; the sissy is more like the bully who will stand for his rights, true or imaginary, only when he has numbers or brute strength on his side. The true man is always on the right side, and a champion of the good and true; the sissy is a cringing syncophant, with one opinion today, and another tomorrow; the fawning toady of the power which at the time seems to be in control."

"But, Doctor, do you imply that it is I who am the sissy?" was the quite natural question of Ward.

"I know, Ward, that you are not," the Doctor replied. "But I want you to realize that you have come pretty close to being on that side in this affair."

"But are you going to let these fellows ship me out of here this afternoon like a lot of old junk?" he insisted.

"That is a matter over which I have no control," the Doctor affirmed. "You, yourself, are the arbiter of the whole matter. Your decision will settle it."

"I don't want to go," Ward remonstrated. "Consider the disgrace."

"Yes, consider the disgrace," Doctor Coleman agreed. "I see you are considering it."

"Shall I go back and tell them I will cut out tobacco and profanity, if they will drop the matter?" he queried.

"I think your whole attitude has carried you too far for that," the Doctor replied. "I am sure any of them would be willing to become security for your honesty and desire to make good. But I believe, Ward, that you need to have more than a nominal promise hanging over you. The habit of tobacco-using and profanity need a lot of backbone and determination to break. I will give you a note to President Williams, who will become your security for the good faith you exhibit in this reform. The boys will accept you without suspicion; they have no personal feeling in this matter. Call on them for any help you need. For if your habits are at all strongly fixed, you will need not only your strength, but the help of your friends; and, above all, the cleansing and victory-giving power of your God."

Ward was timid in approaching President Williams, but it transpired that Doctor Coleman had explained the affair fully in his note. The President looked him honestly in the eyes, commended him as to his spirit of honor and purpose, wrote a few lines on a piece of paper and passed it across to him.

"Read this and then sign, please," he commanded.

Ward read. It was a brief, pointed pledge to abstain from the use of tobacco and profanity so long as he was a student at Nazareth. He affixed his signature, wonderingly.

"Now, Ward," the President explained, "I shall file this away in my desk. I accept it as a genuine check, having confidence that the signature is not a forgery, and that there are funds in the Bank of Character to cash it when presented. I am sure it will never go to protest. It is as necessary for a man to make good his signature in the moral world as it is in the financial world. I will send a note to Orton by your hand; wait a minute."

And the President wrote:

Mr. Orton:

Ward matter to be dropped. I will become security for his good behavior.

PRESIDENT.

"Now, Ward, this becomes a load for me to carry," the President said, soberly. "Are you going to help me carry it, or are you going to cause me wakeful nights and a worry that you alone ought to suffer? If you break over, come honestly to me at once, and we will adjust it. But you will not break over. Good day."

It was a turning-point in Ward's moral reformation. He came to a real purpose in life from that hour. He was no longer a float-er dead enough to rest almost beneath the surface of the stream of time. Out of that hour's experiences came a reaction that led to the redemption of the opportunities his parents were giving him.

Had Ward been in the atmosphere of West Hill, he would have gone down. But while Nazareth was not a reforming institution, and carefully eliminated undesirables before they were admitted, there were always a few who

came into the spirit of the college with new ideas of what it stood for. And in most cases they awakened to a broader and better view of life.

Among our modern young people there are two classes. The one class can well afford an education but does not care for it; the other class would like an education but cannot afford it. And our educational institutions appear largely to the first kind, and shape their policies accordingly. What is the world going to do about the second class?

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

Stomatic Thinking*

Dorsey and the Nature of Man

By the Reverend G. L. Young, East Brownfield, Maine



YEARS ago I studied Mrs. Eddy's *Science and Health* rather persistently week after week, and since then I have occasionally given it a certain amount of re-study. To me that book is the quintessence of poor reasoning.

But I have recently read another book that to me is illogical in the extreme—an evolutionary book. Its title is *The Nature of Man*, and its author is Professor George A. Dorsey, of Columbia University. I mention it, not for the sake of the book (and surely not to exploit the author), but because of the evil that is being done through such infidel publications. Moreover, I purpose to speak of this cynical, disdainful, unmoral, know-it-all volume in a manner so plain that it may shock some people, but I shall stick to the truth. Evolutionists have oft been so abusive of non-evolutionists that it needs no apology for one occasionally to respond in kind—though it would not be right for a Christian to descend to the epithets sometimes flung by evolutionary and

modernistic writers against those who really believe in the fundamental doctrines of revealed religion.

As to Dorsey's position regarding God and spiritual things, I take a passing glimpse. He is not an agnostic, a pantheist or a deist, but an out-and-out infidel. God, "a supernatural being," "a Supreme Spirit," is altogether a human invention (pp. 2, 10, 73). For "our early ancestors . . . knowing nothing of the history of the earth, nor of the relationships between animals and plants, nor of the ancestry of human beings" (who came out of the "mud" through an "earthworm" ancestor, p. 25), "they inferred that earth and sun, moon and stars, and living beings were 'created' by a superman. And who was the superman? The 'creator'" (p. 4). Supernatural powers "exist only in words" (p. 23). He opines, therefore, that when one who believes in God "becomes, in one fell swoop as it were, one with the Supreme Soul," then "the earth may go hang and the flesh of the carnal body may rot" (p. 75).

Is not that fascinating? Is it not inspiring and elevating?

So much for his religious position. Now, as regards certain other matters that some people have reckoned rather highly. We read: "Fine arts, ethics, literature, moral values, intellectual pursuits, etc., are all on a par with fashions in hats and tastes in ties. They have

*Gentle reader, please understand at the start what is meant by the word "stomatic." It means "pertaining to the mouth." It is from the Greek word *stoma*, meaning the mouth. Mr. Young's article is a somewhat severe criticism of the behavioristic psychology, which seems largely to locate the mind in the mouth.—Editor.

due to some people at certain times in certain countries, under certain circumstances; or they do not have value and are scrapped." As to a work of art valued at \$100,000, he asks: "Any great loss if it were used as a door mat?" His answer is: "Conceivably its value might be increased" (p. 77). So, too, he seems to think that the school curriculum ought to be "revised of most of its 'Literature' and all of its philosophy, Ethics, Morals, Mind and Religion" (p. 81).

But let us take a glance at this evolutionist's reasoning processes and thinking apparatus. He tells us, *e.g.*, what he means by the title of his book. "Nature," says he, "as used in the title of this book, means *what is known* about man. . . The 'Nature' of Man is *what is known* about man" (pp. 1, 2, 6. Italics mine here and elsewhere).

Is it possible to conceive anything more inexact as a definition, more vacuous, than this? As though the nature of a thing depends on knowing that thing. The idea is utterly preposterous. It comes pretty near saying that what is not known does not exist. But actualities of human nature exist whether they are known or not.

Note how he carries out his definition: "Much of the nature of man is now known" (p. 2). That is, according to his own definition, much that is "known" about man is "known." What wisdom! What profundity! What amazing erudition! What evolutionary sagacity! But he continues: "It is not too much to expect that some time enough will be known of his nature to deliver its control into his own hands" (p. 2). That is, from the standpoint of the proposition laid down, at "some time enough *will* be known of what *is* known," etc. One need no longer wonder at the word "ignorance" with which the book opens (p. vii).

Yet this is the man who makes the slam found on page 3, and who talks there about "thinking." After his slam at those (presumably non-evolutionists) who "have nothing with which to think," he asks: "What, then, is thinking?" His answer is: "Roughly speaking, thinking is action in the voice mechanism—*mouth, throat, etc.*; but it is silent—no sound is uttered; and it is slight action only—no movement in throat or mouth is perceptible. The action itself results in words. In short, when we think we are 'talking' to ourselves."

Is it possible that any human being really believes this? And yet these evolutionary be-

haviorists are among those who often talk so glibly of the credulity and superstition of non-evolutionists. Man, it seems, needs no "mind" with which to think. All he needs is "mouth, throat, etc."!!

This is important. Note carefully and especially that this man does not think with his toe-nails, his elbows, his ankles or his hair. He thinks with his masticating and swallowing apparatus! His thinking is stomatic (mouth-ic), gustatory, so to speak—which makes us think of our dog. For said dog appears to be an adept in this kind of thinking—with his mouth. He has a very large mouth, and at the smell of food he evidently thinks stupendous thoughts. For when his mouth begins to think, there is immediate response. He begins to drivel. Yet his drivel, bad as it is, seems not much worse than that which proceeds from the "mouth" of some bipeds. With the dog there is at least some reason *for* it, even if there is no reason *in* it.

Now, in any well-regulated mouth, the teeth form an important adjunct. Naturally, therefore, in stomatic thinking the quality of thought would depend largely upon the kind, quality and number of teeth. Decayed teeth, *e.g.*, would result in decadence of thought, loss of teeth in corresponding loss of thought, artificial teeth in artificial thinking. Yet some of the stomatic thinking that we have read is *superficial* as well as *artificial*.

Then, too, according to Dorsey's theory, one's thinking ability would naturally depend on the size of one's mouth. We remember when a boy of reading a story entitled, *Billy Backus: The Boy with a Big Mouth*. My! what a "thinker" Billy must have possessed. Yet even Billy would be outdone in thinking power compared with a hippopotamus. And as for a whale! what a thinking apparatus is his. Beside the mental operations of that denizen of the deep, the cogitations of a modern evolutionist would be only as a drop in the ocean.

Yet this evolutionist was not joking. Believe it or not, as one will, he really meant it! On which it may be remarked that, if some men think with their mouths, then their facial aperture must be quite diminutive! How they get sufficient food into it to keep them alive is an enigma.

We can now see why this particular descendant of "our monkey ancestors" (p. 26) said what he did on page viii (of the Preface): "The hypotheses . . . that 'thinking' is talking to ourselves, and that *we have no 'mind'* at

all and know nothing of 'souls' or 'creators,' seem to be *sound hypotheses, serviceable scientific inferences.*" Indeed, "the hypothesis that 'mind' is pure superstition . . . is biologically sound" (p. 53).

There you have it—for what it is worth. And certainly you can hardly expect anything better from one who admits that he has no mind, and so, in lieu thereof, must perforce think with his mouth. It is evident, however, that many evolutionists are intellectually capable of liking this sort of "thinking." For this is at least the second book of this kind that this same author has written. Yet some evolutionists have found it a favorite amusement, in referring to non-evolutionists, to talk of their "ignorance."

We find it difficult to classify scientifically a human being who has no mind, and apparently does not believe in "intelligence" (pp. 58f), or free will, and is obliged to ratiocinate stamatically. Such a being can by no scientific method be classified as belonging to the genus *homo sapiens*. The fact that it has two feet would not put it there any more than such pedals would put a barnyard fowl there.*

Man, e.g., has been properly classified as a responsible moral being, a being of self-determination, capable of making ethical distinctions and moral choices, all dependent on free will. Not so, however, the strange type of thinker we are now considering. It, seemingly, possesses none of these. For it says: "I have no idea what is meant by 'free will'" (p. 47). This is a position taken by various evolutionists. It is sometimes pushed (logically, for once) to its ultimate conclusion—and thus precludes individual responsibility for acts performed, whatsoever those acts may be. If, then, one wants to deceive, lie, steal, murder, commit adultery, one has no will in the matter, no power of choice. He is not responsible, and should not be punished. He has simply responded to non-resistible stimuli. Or he has done what the stored-up and irresistible impulses born into him from a long line of bestial ancestors have determined. Moreover, man cannot change his innate nature, says our evolutionist, for "his innate nature is the product of a thousand million years: he could hardly hope to improve it" (p. 80).

*According to Dorsey, one's thinking and doing ability seems to depend on the size of his vocabulary. "The voice mechanism can learn any language . . . become 'clever' with its voice . . . If its vocabulary is large and well learned, it can manipulate the objective universe," etc. (p. 50).

Give him rein, then. Let "nature" caper—to the injury of mankind and to its own final destruction.

When a man says he does not believe in free will, he puts himself in a class that it is safe to watch. Such a person may possibly (through environment, chance or compulsion) be fairly honest and decent; but, as a class, he is not to be trusted. He is liable (unless restricted by fear) to break out anywhere at any time. Watch him—always. That is the only safe and sane method. One who virtually says that man is not a moral being, is not ethically conditioned, has no power to choose between right and wrong (for it resolves itself into that), but is merely and altogether a being of "impulses" in "response" to "stimuli"—such a person, I repeat, is not to be trusted.

Every chapter of the book we are noting deals with "behavior" (in the realm of physical mechanism). That word "behavior" helps to head every chapter. On this point Professor L. S. Keyser says: "If the populace should once become seriously saturated with monism, behaviorism and determinism, there is no telling what might be the debasing effect on human society and government. Think of the result if all people were to believe that nobody is responsible for his thinking and conduct" (BIBLE CHAMPION, Dec., 1927, p. 615).

Yet some who believe this mechanistic absurdity have the boldness to talk of the crudity and superstition of others. It is enough to make one of their "pre-apes" laugh. But to those who believe in righteousness and truth, it is a serious thing, a menace.

Beside these low-level ideas, how holy, how superior is Christianity, with its teaching of creation and redemption, of righteousness and true holiness. The view of atheistic evolution makes man a temporary animal, living without hope and dying in despair. Christianity, on the other hand, assigns to man an adequate origin and destiny, makes it possible for him to live a righteous life here, and an eternal life in a happy hereafter.

But it is the nature of some men to muck-rake. They seem to like that sort of thing. And we regret to have to say that Professor Dorsey has aligned himself in that class. We have a right to expect better things of men high up in academic circles. A humble study of the vital principles of Christianity would put a different conception of man into their minds. We hope the day will come when they will attain to that conception.

Reviews of Recent Books

The Bible under Fire. By John L. Campbell, D.D., Chair of Bible, Carson and Newman College, Jefferson City, Tenn. With an Introduction by Robert Dick Wilson, Ph.D., D.D. Harper and Brothers, New York and London.

Many people are aware that material in abundance exists for the refutation of materialistic and "liberal" propaganda; but few know that a brief compendium has been compiled summing up the situation in just the way that a student needs. Dr. John L. Campbell is the man who has done this, and he was just the man to do it. A busy pastor for many years and a teacher during most of the time, he knows what students want to know or ought to know, and he knows how to tell it to them. Going back to the Hebrew for his facts, he has made the Pentateuch a live wire running all the way through the Old Testament to the end. It is surprising what he has brought to light, and it is illuminating.

This is the book for Christian pastors and teachers to place in the hands of perplexed students. It will help to solve their problems, dispel their doubts, clear up dark places, give definite and sound reasons for faith, expose weak spots in the armor of the foe, and add to their knowledge of the Bible and the contest now on. The history of organic evolution and of higher criticism make up two sections of the book, the last and first respectively, while his own contribution to the issue comes in between. Plates enliven the pages, and it is a book worth having in any library. Always kindly, it is nevertheless a most telling weapon for the defense of historical Christianity and the truth of the Bible. Buy it, read it, and lend it.—H. W. M.

The Kingdom of Heaven. What is it? And when? And where? By Philip Mauro. Hamiltion Brothers, Boston. \$1.00.

This book is an outgrowth of Mr. Mauro's criticisms of S. D. Gordon's book, *Quiet Talks about Jesus*. Many laymen have enjoyed those talks; but to the trained mind of a lawyer they contain dangerous doctrines. In effect, this volume is a lawyer's brief dealing with the entire subject. He sums up the evidence, notes points that would escape an untrained mind, and thus no item is left unchallenged where a false interpretation is involved. Almost nothing is omitted. The doctrine that he combats is a strange one—that the cross was no part of God's plan, that the Jews defeated His plan by refusing to have Jesus as their king,

and that He had to change it. The truth is that the multitude howled for His death because He failed to start an insurrection and set up an earthly kingdom. And some twenty-five times Jesus, all the way through His ministry, referred to His death on the cross more or less distinctly. Mr. Mauro's book should be studied with care. It is convincing.—H. W. M.

Heresies Exposed. Compiled by Wm. C. Irvine. Scripture Literature Depot, Calvary Road, Bangalore, India. May be ordered through The Lutheran Literary Board, Burlington, Iowa. 2s. 6d.

The purpose of this book is to give a brief critical examination of the chief heresies of the present day in the light of the Holy Scriptures. The book has already reached the fifth edition, which has been rewritten in greater part, enlarged, and brought up to date. Various writers have furnished the several critiques. Among the heresies exposed are those of Romanism, Modernism, Evolution, Millennial Dawn, Seventh-day Adventism, Christian Science, Unitarianism, Spiritism, Theosophy, Mormonism, Agnosticism, Soul Sleeping, Conditional Immortality, the Tongues Movement, and Sinless Perfection. The various writers have examined the heresies exposed by going directly to their authorized publications, and thus have represented them correctly. One merit of the book is that it gives information as to what the false teachings of these heresies really are. The exposé of Modernism, perhaps the most subtle and dangerous of all present-day departures, is especially complete, because the author quotes directly from the writings of many of its representative exponents. Do you know what the doctrines of the Christadelphians, the Cooneyites and the Anglo-Israelites are? Well, in this book you will find the information you want. So with the other heresies. On the subject of baptismal regeneration the writer condemns only its extreme form, in which baptism is made a kind of *opus operatum*. Some denominations use the term in a truly Biblical sense.

Problems in the Prayer Life. By J. Oliver Buswell, Jr., M.A., D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Cloth, 75 cents; paper, 25 cents.

There cannot be too many books on prayer, especially if they are as good as this one. Dr. Buswell is the president of Wheaton College, and in a gracious prefatory note he pays a

tribute to the spiritual atmosphere of that institution, which is so favorable to the spirit of true prayer. He recognizes the fact that the Christian conception of prayer is opposed to the worldly philosophy of the day, which teaches that everything is dependent on mere mechanism and ironclad law. But this materialistic *Zeitgeist* does not trouble Dr. Buswell, because he believes in a God who is transcendent, and therefore has not been caught in the machinery of His own creation. He quotes approvingly from the Psalmist who said: "In my distress I cried unto the Lord, and He answered me." Prayer is not a monologue; it is a dialogue. In this volume the various phases of prayer are treated in a thoroughly evangelical way, with many references to the teaching of the Holy Scriptures. The book is written by one who knows God and who holds direct communion with Him, and who has proved many times that God hears and answers the petitions of His people. The thanksgiving element in prayer receives due attention and is beautifully treated.

How to Teach the New Testament. By Frederick J. Rae. Doubleday, Doran and Company, 244 Madison Ave., New York. \$2.00.

The pedagogical method in this book is excellent. The interim between the Old and New Testaments is briefly treated, so as to show the kind of environment into which Jesus was born. The book is divided into lessons, the first part which contains material for the teacher which he ought to master; the second part consists of "Notes," which are to be studied by the pupil; the third part contains the lesson itself, which is to be used in the classroom. For the most part, the book seems to stand on evangelical ground. The author seems to regard the Bible as "an authoritative revelation from God" (pp. 20, 23); but his statements are rather tentative and mild. Here and there the modernistic element creeps into his treatment. In speaking of the gospel according to John, he says that it is agreed that "much" of it is "actual history and founded on genuine reminiscences." Then the rest of it must be doubtful. He takes no solid position for the Johannine authorship of the fourth gospel. On page 249 he says that there are "discrepancies" in the three different accounts of Paul's conversion, although he adds that "they are unimportant." Our greatest disappointment with the book is that its author begins his instruction with Matt. 2 and Luke 2, and omits all mention of the angel's announcement and the virgin birth

of our Lord. He begins with the nativity of Jesus at Bethlehem and the visit of magi, but omits all that precedes, even the announcement of the Saviour by the angels to the shepherds. Yet those events are an integral part of the gospels. A book that begins by ignoring what ever is not in agreement with an author's subjective views and gives no explanation why they are avoided, is not, in our opinion, a safe guide in the Christian instruction of the young. We are sorry to have to say this. What we need today for the instruction of the young is thoroughly evangelical books which are at the same time built up on sound pedagogical principles. Suppose some child or young person should ask, "Why was the song of the angel to the shepherds passed over? Is it not a part of the New Testament?" what would the liberalistic teacher have to say?

The Years of my Pilgrimage. By Charles Anson Ingraham. Central Publishing House, 2969 75 West 25th Street, Cleveland, Ohio. \$1.25.

If you want to read a racy autobiography, get this book. No matter whether you have ever heard of Mr. Ingraham before or not, you will be interested and instructed if you once begin to read the book. There is no hifalutin writing here, and yet the author has the literary touch and knows just how to tell his story. You will find no boasting in this book, but also no false humility. The author had quite a varied experience, a good deal of joy and a good deal of trial; but now in the evening of life he is able to say, "Better is the end of a thing than the beginning thereof." He once practiced medicine, then he took to preaching the gospel and writing articles and books. Along the way are a good many adventures both of body and soul, which keep up the interest in the narrative.

Alphabetical Studies of Holy Scripture. By Jesse Sayer, D.D. Morgan & Scott, Ltd., 12 Paternoster Buildings, E. C. 4, London, England. 5s.

You might call this valuable book an alliterative analysis of the books of the Bible. While in some cases alliteration may seem to be somewhat mechanical, yet it can be done skillfully, as the author has done it in this volume. By means of the same alphabetic beginning of several words, the memory is assisted. Just as a sample of the author's method, we turn to his study of Genesis, which he divides in this way "Adam's Sin; Abraham's Seed." Note the lettering. Under Adam we have the following alphabetical series: "Created, commanded, con-

rupted, clothed, children." The book is not meant to be a substitute for direct Bible study, but a guide to its proper study. We are glad to recommend it. The author is evangelical, and thus treats the Bible as the authoritative Word of God.

A Catechism in Christian Worship. By Rev. Calvin P. Swank. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 40 cents.

The people who ought to read and study this important handbook are included under the term, "everybody." Grown people ought to read it in order that they may understand better the true spirit and value of worship. It should be placed in the hands of young people, for then they would learn the great and much-needed lesson of reverence for God's house and all sacred places, objects and services. By all means the preacher should have this book well mastered, for it will help him greatly in the conduct of the worship of the sanctuary. If the principles here so clearly set forth were generally received and practiced, God would truly be "worshipped in the beauty of holiness." There would be no careless, slipshod and formal services in the Lord's temple. In this catechism, too, the best forms of worship are upheld, and yet no mere mechanical services are inculcated; all is to be filled with the Spirit of God. The catechetical arrangement of the material of the book makes it an excellent manual of instruction for young people and children. It might well be used in connection with the pastor's catechetical class. In the catechism of the church the Christian doctrines are clearly taught; in this book the right kind of worship. There are rubrics for the right method of conducting the church services, the use of the liturgies, the selection of hymns, the uses of the Christian Year, the arrangement of the paraments for the various seasons and festivals. These are of special value to Lutheran people, but others can derive benefit from these instructions.

Life Service: A Call to Christian Youth. By Rev. Amos J. Traver. The United Lutheran Publication House, Philadelphia, Pa. 75 cents.

As General Secretary of the Luther League of America, Mr. Traver has had abundant opportunity to come in contact with many young people. Such intimate acquaintance, we are glad to say, has not made him cynical toward the youth of our day, but, on the contrary, has filled him with joyous confidence. Of course, he naturally is associated with Christian young people, and that may have a

tendency to give him a more cheery outlook. But he is not so one-sided as to overlook the fact that there are thousands upon thousands of young people who are not identified with the Christian church, and they form a great and serious problem in our country. These chapters are very helpful and suggestive, and are written in an interesting style and a kindly and sympathetic spirit. The author rightly tells some plain truths that may not always be palatable to the natural mind, but they are always lubricated with the oil of kindness. His first chapter, entitled "The Divine Balance," is a discriminating essay on the well-poised Christian life. All the other chapters are just as effective. The last chapter on "The Supreme Motive," probes to the heart of Christian service, and forms a fitting climax to the book.

Explorations in Sodom. By Melvin G. Kyle, D.D., LL.D. Fleming H. Revell Company, 158 Fifth Ave., New York. \$1.50.

Well, Dr. Kyle found it—the site of ancient Sodom and Gomorrah, the cities of the plain which were destroyed in the days of Abraham and Lot. Dr. Kyle and his company "pitched their tents toward Sodom," but in a very different sense from Lot in his day and with a far different motive. A most interesting journey through the mountain regions of Ammon and Moab, and down to the plains east of the southern part of the Dead Sea, accompanied with some thrilling adventures, is described in a vivid way by the author, making his book read more like a narrative than a dry record of archeological finds. But there is enough of the technical to satisfy the scientific mind. Dr. Kyle shows, by what he calls both a "deductive" and "inductive" process of reasoning, that the cities of the plain were at least in part overwhelmed by the rising of the Dead Sea or the subsidence of the land opposite the present town of Jebel Usdum where the "Lisan" (tongue of land) juts out into the sea. Consult a map, and note this projection of the land. In this neighborhood he found pottery belonging to the time of Abraham, and also saw many evidences of such a catastrophe as is described in the story of Lot's great adventure. The presence of salt, sulphur and bitumen scattered promiscuously about the region evidences such a cataclysm. Dr. Kyle had with him as assistants a number of eminent scholars who would not be led to form hasty conclusions. Therefore his book may be regarded as authoritative, and affords another

proof of the historicity and trustworthiness of the Biblical narratives.

The Jesuits: A Historical Study. By Professor Heinrich Boehmer. Translated from the Fourth Revised Edition of the German by Paul Z. Strodach, D.D. The Castle Press, Philadelphia, Pa. \$1.25.

Most people know something about the Jesuits and their principles, but comparatively few, we opine, have read a life of Loyola, the founder of the order, or have studied its principles in detail. In this book you will find just the information you desire. Did you know that Loyola, in his youth, was a rude worldling, reading books on knight errantry of the Don Quixote character and utterly indifferent to spiritual things? But he experienced a remarkable change, and ever afterward devoted himself to religion. The author of this work died in 1927. He was professor of Church History at the University of Leipzig. He specialized in studies of Luther, the Reformation, the Roman Catholic Church, and particularly on the "Company of Jesus," as the order of Jesuits was called. "His great scholarship and keen but fair treatment were appreciated and honored by Protestant and Catholic alike." For this reason the reader can feel that this is an authoritative work. We find it very readable, even with all the details, because the translator has done his work with much literary skill, putting it in smooth, idiomatic English. The rise and decline of the order of Jesuits has never been more vividly, and, we have reason to believe, more truly and judiciously portrayed.

The Voice of Thanksgiving: Number Four. Edited and compiled by The Moody Bible Institute, and published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 55 cents per copy; 45 cents in quantities of 100 or more.

As far as we can judge, this song book is all that can be desired for religious services, whether in the public worship of the church, or in the Sunday School, or the prayer meeting, or the general Bible conference. There are songs here both old and new. It is gratifying to see many of the old favorites here, for who cannot worship best in a familiar hymn that almost sings itself? Yet there are many new songs, and they certainly are attractive. In the selection of the words, as might be expected of the Moody Bible Institute, great care has been taken that the sentiment is evangelical and spiritual. The saving and redeeming grace of God through Jesus Christ is the major note

in this collection. The book is well made. The words run right along with the music just as closely as possible, as should be the case in all church hymnology. If you want to worship God acceptably, you want to experience as little strain as possible in following the words and music. In the latter part of the book we are glad to see some of the old time honored chants of the Christian church. Here are also Scripture selections for responsive readings. A topical index, and index of hymn tunes, and an index of titles and first lines makes a full complement of what a truly devotional and convenient song book should be.

The New Reformation: From the Physical to the Spiritual. By Michael Pupin. Charles Scribner's Sons, New York and London. \$2.50.

The author is a scientist of great reputation and influence. He is a member of the faculty of Columbia University, and has received many honors from his fellow-scientists. This book proclaims the depth of his scientific knowledge. We believe that it is adapted to do much good. We must warn our non-technical readers, however, that they will find some parts of the book difficult to understand perfectly, as it is quite technical, although made as plain as it could be made and still be scientific. The vital matter for Christians is that Dr. Pupin believes in spiritual entities and realities. While he does not belabor the materialist, the atheist, and the mechanist, yet the whole burden of his argument is that a thoroughgoing investigation of the physical realm leads the mind to the acknowledgement of the spiritual, the supernatural. He has much to say about "creative co-ordination," to which term we have no objection as he uses it, although it is no creation *ex nihilo*. However, it would logically lead to that. He acknowledges the soul as a real "entity" (his own word), and declares that it is the reality that co-ordinates the data furnished through the senses into self-conscious knowledge. Likewise the cosmos, by virtue of its being a cosmos, must imply a Supreme Being who co-ordinates all its data; otherwise chaos would reign. While our author does not develop a full-toned Christianity, his work is most valuable and timely as a rebuttal of the mechanistic philosophy of the day, and ought to have a wholesome influence in scientific circles. The author is a Catholic, but there is no propaganda in his book. He seems to acknowledge the authority of Christ and the Scriptures at least, his frequent quotations would imply as much. We are inclined to think he believes in evolution in a way, but there is no advo-

cacy of that dogma in this book. By "the new reformation" he means that the study of science should lead to the experience of spiritual realities.

The Master Song and Other Addresses. By Rev. Mark Wayne Williams. Doubleday, Doran and Company, New York. \$1.50.

If the reader can get through with the first two or three of these addresses without balking at the florid rhetoric and a some rather hyperbolic statements, he will find a great many good things in the book. As his style by and by becomes somewhat toned down and subdued, the writer grows really instructive and uplifting. With the exceptions of a few unnecessary flings at theology in order to extol music, these addresses have the evangelical ring, and emphasize the fundamental things in life. Mr. Williams' "take-offs" on some of the popular fads and fashions of the day are very keen. He gives the materialism of the day both in philosophy and practical life some powerful blows, just such as it deserves. False psychology comes in for some merited hammering. All through the book the higher and the finer things are upheld, while the things that are low and sordid are scored with a fine sarcasm that moves the reader of even the gentlest spirit to exclaim, "Amen! That is just right!"

His Last Week. By J. W. G. Ward, D.D. Doubleday, Doran & Company, New York. \$1.75.

At first we feared that this book was just an ordinary piece of fiction, founded slightly on some incident in the Bible, but filled up with imaginary events, characters and situations. Howbeit, with the exception of some things in the prologue, the work is not a book of fiction. The sub-title says that it is "an imaginary narrative of Thomas, the doubter," but the narrative closely follows the events of the last week in the life of Jesus here on earth, told in a solemn and impressive way. The soul of Thomas is subtly analyzed, and one can easily believe that he indulged in just such thoughts as are here so graphically depicted. He trusted the Master implicitly up to the time of the sad tragedy of Good Friday, when he saw his Master hanging dead upon the cross and then laid in the tomb of Joseph. Then the lamp of his faith went out. How it was restored by the resurrection of Christ is told in a most vivid and appealing way that brings tears to one's eyes. The book is not an apologetic for doubt, but an argument for faith. Just at this time it is needed. It bears a vital message for our day.

Additional Book Notes

A brochure has been received which contains an extended critique on Dr. John M. MacInnis' book, *Peter the Fisherman Philosopher*, which was reviewed in a previous issue of this magazine. It is written by Mr. M. H. Reynolds, 138 N. Rosemont Street, San Gabriel, California, and may be bought for 50 cents. We feel that most of the criticisms are just. The book by MacInnis has far too much of the lingo and viewpoint of the Modernists. However, we do not think that by "tradition" Dr. MacInnis meant the Old Testament (p. 12), nor do we countenance the slam at philosophy on page 13. The man who thinks profoundly and is true to the teaching of the Bible cannot help having a philosophy—that is, an adequate way of explaining phenomena.

Those who have not yet become acquainted with the publications of the Research Science Bureau, Harry Rimmer, President, 5141 Angeles Mesa Drive, Los Angeles, California, ought to write to them at once for their book list. We have just finished reading Mr. Rimmer's pamphlet on *Modern Science and Joshua's Long Day*, and find it to be a very lucid and sane interpretation. It agrees substantially in its exegesis with Dr. Robert Dick Wilson's exposition given some years ago, with some things added to show that the Biblical account had a scientific basis. This Bureau issues a fine list of booklets in defense of the Bible, showing especially its scientific aspects.

Among the valuable pamphlets issued by the above-named Science Bureau, is *The Canopied Earth*, by Harry Rimmer, which is a study of the Biblical expression, "the waters that were above the firmament." It shows that this divine act is in accord with the facts of science. Another pamphlet by the same author is *Modern Science, Jonah and the Whale*. Other titles are: *Modern Science, Noah's Ark, and the Deluge*; *Modern Science in an Ancient Book*, *The Harmony of Science and the Scripture*, *Evolution and Blood Precipitation* (this last by Dr. Arthur I. Brown).

Our friend, Rev. Walter Krumwiede, of Rochester, N. Y., has published a sound and forcible booklet entitled *Why I Accept the Bible*. It comprises an address that was delivered before the Rochester Bible Union, and is on the right track. He gives many reasons why he accepts the Bible and why everybody ought to do so. He shows that the Bible is "historically true," and "scientifically accurate," is proved by "its prophecies," "its por-

trait of Jesus," and "its effect on life and character." In the section devoted to the Bible and science the author shows that the Bible touches on the realm of science at a number of points and is always in accord with the valid inductions of the latter. Mr. Krumwiede is not merely an evangelical believer, but one who is willing to come out into the open and let everybody know where he stands. He is connected with two organizations in his own city which are set for the defense and advocacy of the true plenary faith. A valuable bibliography is added to the book. Price ten cents. Address The Rochester Bible Union, Hotel Sagamore, Rochester, N. Y., or the author at 1420 Clifford Avenue, same city.

When the Modernists go through the four gospels and try to find numerous contradictions, they prove by that very act that they have not studied the great "Harmonies" that have been issued for many years, showing that a continuous and consistent story can be made of the life and work of our Lord here on earth. Such a beautiful harmony was published some years ago by that great evangelical scholar, Dr. Matthew B. Riddle, and is now re-issued by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. It is entitled *Outline Harmony of the Four Gospels*, giving the probable time and place of the events. Where there is uncertainty it is indicated by an interrogation-point in parenthesis. In outline form it gives the succession of events, and is rightly called "a valuable help in the study of the life of Christ." Why not send for it at once? Price 15 cents.

We are happy to be able to announce that Major L. Merson Davies' book, *The Bible and Modern Science*, which was given a favorable notice in this magazine for December, 1926 (p. 669), has been issued in a new edition. It is published by the Scripture Literature Depot, Calvary Road, Bangalore, India, but may be had of the Lutheran Literary Board, Pubs., Eighth and Elm Streets, Burlington, Iowa. Price \$1.00. It is valuable for its many merits, and is written by a specialist in geology, who certainly ought to know whether the actual findings of this science are in harmony with the teaching of the Bible. The publishers write us that the first edition had quite a run in this country. We hope there will be a large demand for the new edition.

Much are we pleased with Dr. W. H. T. Dau's tract, *The Testimony of Science*, which has upon its title-page the imprint of the Concordia Publishing House, St. Louis, Mo. Dr.

Dau is president of Valparaiso University, located at Valparaiso, Ind., a great Lutheran institution. His booklet cites the testimony of science to the teaching of the Holy Scriptures, to which the author is thoroughly loyal, as a true Lutheran always is. He is a warm friend of true science, but he does not accept the unfounded speculations of some men who claim to be scientists. Price 15 cents.

A tract containing an acute critique of E. Stanley Jones' *The Christ of the Indian Road*, has reached us. It is written by Handley Bird, and is published by the Scripture Literature Press, Calvary Road, Bangalore, India. It has been reprinted from *The Indian Witness*. The author thinks that the Christ of Dr. Jones' book "means as much of the Christ of the Scriptures as the educated Hindu chooses to incorporate with Hinduism." The real doctrine of the cross is blurred by Jones, the critic maintains. Too much concession is made to the Hindu religion; so that the book presents a modified Christ. The tract may be ordered through the Lutheran Literary Board, Burlington, Iowa. Subscriptions to *The Indian Witness* may also be made through the same firm.

A most illuminating booklet by Franklin G. Huling, M.A., bears the imprimatur of The Christian Alliance Publishing Company, 260 West 44th Street, New York. Its title is, *What is the Difference Between Mormonism and Biblical Christianity?* Mr. Huling is not actuated by ill will. He declares that he loves the Mormon people. That is one reason why he is anxious to rescue them from their serious errors. By means of parallel columns he shows that the Bible teaches one thing, while the authoritative writings of the Mormons teach something very different. It will be enlightening to some people to know that Mormonism teaches there are many gods; that the gods were once men and developed into gods; that they have added many so-called revelations to the Bible, as if the Bible were not sufficient; that in many ways the Bible is so unreliable that these extra "revelations" are necessary. The book is a pamphlet and not expensive. Write for the price and get the book.

The list of Anti-Evolution books which was published in this magazine for December, 1927, has been reprinted, with some revisions and additions, in a separate sheet. This collection was made by the editor of this department (Dr. L. S. Keyser), and the separate list will be sent by him to any address for five cents. Correspondents should address him: 1126 N. Fountain Avenue, Springfield, Ohio.

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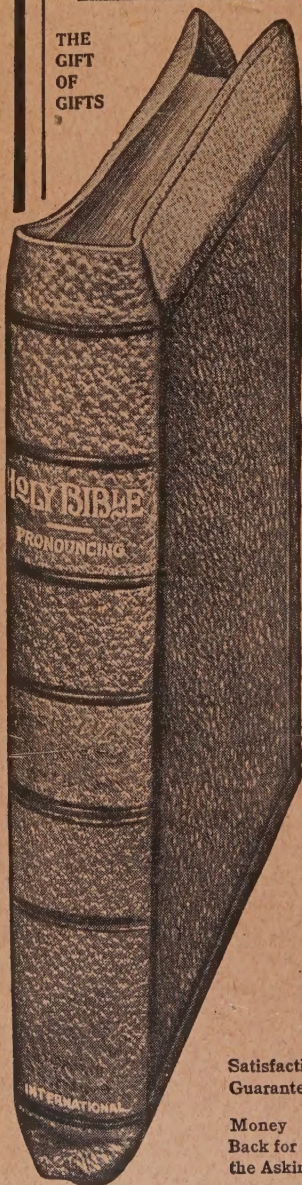
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